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THE CATHOLIC CHURCH AS AN EDUCATIVE AGENCY

In the twenty-eighth chapter of the Gospel according to St. Matthew, after narrating the facts concerning the death and the resurrection of Jesus Christ, the evangelist gives the charter by which the risen Christ constituted the Church the greatest teaching agency of all times: "And Jesus coming spoke to them, saying: All power is given to me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: And behold I am with you all days, even to the consummation of the world."

The history of Christian civilization is the record of the fruitage of this act by which Jesus Christ constituted His Church an infallible teaching agency and endowed her with the right and imposed upon her the duty of governing the children of the kingdom and of ministering to them sacramental graces.

Through the exercise of these divine prerogatives, the Church saved whatever was worthy in pagan civilization; she civilized the nomad and the barbarian; she lifted woman to a place by man's side; she protected the weak against the strong; she developed the ideals of chivalry; she created the fine arts; she became the prolific mother of schools and universities and established the great ideals of Christian life. For an outline of the achievements of the Church in these fields, the reader is referred to the Catholic Encyclopedia. This chapter must be confined to the consideration of some aspects of the Church as a direct teaching agency. The schools created or controlled by the Church will receive attention in subsequent chapters.

In the first place, it is to be noted, among the characteristics of the Church as a direct teaching agency that her mission is to all men: it is not confined to one sex or to one nation or to the immature, but includes the young and the old alike without distinction of color or race or nation. It is the only educative agency that claims to exercise the teaching function towards all mankind. The ordinary school is confined in its scope to the needs of the young. The home limits its educational function to the members of the family. The educational activity of the state is limited by national boundaries. But the Church transcends all of these limitations as she puts forth her energies and exercises her divine prerogatives for the earthly well-being and the eternal salvation of all men in obedience to the commission: "Going therefore, teach ye all nations."

The universality of the Church's mission to teach demands in her a high order of flexibility or plasticity without which she could not reach the minds and hearts of all men and bend them to the yoke of the Gospel. In what does this plasticity consists and wherein does it reside? The Apostles, who were the Church's first official teachers, were men of very limited education and they could not have been expected of themselves to solve this problem, but their reliance was on the power committed to them from on high and their achievement is the joy of all the children of the Church and the admiration of all social students outside her fold. Owing to her wonderful plasticity, the Church finds herself at home in all nations, at all times and under all forms of government.

Macaulay, while refusing to accept the Church's teaching, could not withhold his admiration for her wonderful plasticity. His tribute has become a commonplace but it still deserves the earnest consideration of all educators who would endeavor to heighten the plastic power of the educational institutions over which they wield influence: "There is not, and there never was on earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when cameleopards

and tigers bounded in the Flavian amphitheater. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. . . . The Papacy remains, not in decay, not a mere antique, but full of life and useful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila." Historians and sociologists from Macaulay's time to our own have vied with each other in paying tribute to the wonderful educational work achieved by the Catholic Church.

The plasticity of the Church as a teaching agency is not to be found in changeableness or fluctuation in the doctrine which she teaches. The doctrinal content of her teaching was fixed for all time in the charter through which she received her teaching commission: "Teaching them to observe all things whatsoever I have commanded you." As age succeeded age, the Church crystallized out in definite and unchanging form many of the fundamental truths committed to her ministry. These dogmas must be accepted without change or modification by all who enter her fold. For her power to reach all men, therefore, she relies, not upon the intrinsic appeal of her doctrines, which must be received on authority, so much as upon the fruits of her life and work.

A typical instance of the way in which the Church's teaching finds access to the minds of thinking men of our own day may be seen in Frederick Wilhelm Foerster, who began his career in a circle of thought and influence widely removed from that maintained by the Church. In a sketch of his career given by Dr. Booth in the Introduction to his translation of the *Sexualethik und Sexualpädagogik*, we are told of Foerster, "On completing his university course, he felt that his education had been too abstract, too academic, and that he was not sufficiently in touch with real life. He was thus led to throw himself into the study of social questions at first hand, not only in Germany, but also in England and America. His sympathies were at first strongly socialistic (he was even imprisoned for the cause), and he remained aloof from all forms of religion; but with increasing experience he came

to regard socialism as deficient in moral and spiritual insight. He perceived that truly to uplift the people something more is necessary than a rearrangement of material conditions, something more, too, than the rather vague humanitarianism of the socialist. . . . Totally uninfluenced by any religious training or by any atmosphere of belief, but following only the inner necessities of his own social and educational work, Foerster drew nearer and nearer to Christianity, until, after a still further development, he became convinced that the Christian religion was the sole foundation for both social and individual life. He thus came into sharp conflict with many of his former associates, who advocated secular education and wished to set religion aside as controversial and non-essential. To them he addressed the following words (in an article written in September, 1909): 'To me the Christian religion is not a mere matter of taste, an affair which has nothing to do with the fundamentals of life; rather do I adhere fully to the words of the Apostle: "For other foundation can no man lay than that is laid." Am I to keep silent about this? Am I to leave untouched that which is to me the central fact of all, in order to devote my attention to what is merely non-committal although I clearly see that it is a disastrous delusion for the educator to regard this neutral basis as in itself sufficient?'

"It will at once be obvious that in Foerster's development we see a remarkable illustration of some of the most significant tendencies of the present age: for example, the movement from materialism towards religion and the reaction against intellectualism. Foerster is one of those figures, who, at a period of transition, stand above the shifting and transitory opinions of the crowd and with unwavering hand point out the path of future progress. As Rudolph Eucken says, in *The Meaning and Value of Life:* 'A paralyzing doubt saps the vitality of our age. We see a clear proof of this in the fact that, with all our astounding achievements and unremitting progress, we are not really happy. There is no pervading sense of confidence and security. . . . Alternative systems, alternative ideals, fundamentally different in kind, solicit alike our adhesion.' In common with Eucken, Foerster has long been keenly sensitive to the doubt and

indecision of the modern world. His educational work, in particular, has forced upon him the absolute necessity for a firm basis, a clear positive ideal, a center around which all the activities of humanity can be grouped. He perceives that, after generations of a too exclusive occupation with outward and technical progress, accompanied by a serious neglect of inner life, we now stand in need of a moral and spiritual consolidation. Our attention must be diverted from the external to the internal needs of man. Once let men turn with sufficient earnestness to the central and inner problems of our existence, and Foerster is convinced that Christianity will stand forth as the only true foundation of our whole life and civilization."[1]

A part at least of the wide acceptance of the Church's teaching is to be found in the divine guarantee of its truthfulness: "And behold I am with you all days, even to the consummation of the world." The Catholic who accepts the teaching of the Church as infallible, finds in it a secure and unchanging foundation for his conscious life. His intellect finds a light in which to trace the varied phenomena of the world back to their single source. His will finds a law to which it may with dignity yield obedience, and his emotions find an object worthy of their undying fidelity.

The suitability of the Church's teaching to men who differ widely in disposition, temperament and training, and who live in widely different environments, is not to be found in the diverse truths which the Church holds in her custody and metes out to each according to his need, so much as in the fact that her teaching reaches the ultimate springs of human life and deals with those things which belong in common to all mankind. Her teaching aims at bringing to functional activity in each individual those deep underlying principles on which all civilizations rest.

If the Church be contrasted with the school, another of her characteristics as a teaching agency will at once come into view. The school aims at giving a preparation for life; its efforts are chiefly confined to children and youths, but real advance in civilization is made chiefly

[1] Foerster, Marriage and the Sex Problem, New York, 1912, p. v ff.

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by adults in the conduct of the affairs of adult life. The secure advances gained by adult thinking and adult activity are committed to the schools to be transmitted to each succeeding generation. The Church's mission, on the contrary, is for life and for adults even more than for children. Her aim is to furnish insight to the individual in the midst of his perplexities; to assist him to recover from the results of his mistakes and blunders and to lead him along the pathways of peace and perfection. Without the guidance furnished by the Church, the movements of the social body are left to chance, to the blind leading the blind, and we find as a consequence that the ebb and flow of thought and feeling seldom give correct indications of the direction in which real progress lies.

Our busy world is peopled with grown-up children who still stand in sore need of authoritative guidance which can only be supplied from above through the channels of divine revelation and through divinely constituted authority. The Church finds it necessary to prepare her little ones for entrance upon adult activities, and she does part of this preparation through her direct teaching ministry, but the major portion of it she confides to schools which are conducted in harmony with her educational aims.

The doctrines which the Church is commissioned by her Divine Founder to teach abound in mysteries which transcend the grasp even of the most highly developed human intellect; nevertheless, the Church has found it written in her duty to teach to the rude and ignorant and to the little child no less than to the savant, the doctrines of creation, of the Trinity, of the Incarnation, of sin and redemption and of an undying life beyond the grave where each individual will receive of joy or of punishment according to his merits, and to teach these doctrines in a manner which will render them effective in guiding all their activities. That she has succeeded in doing this down through the ages, when confronted with nomadic hordes and unlettered populations, no less than when exercising her teaching functions in the halls of universities and in Ecumenical Councils, is high testimony to the value of the methods which she employs. This achievement renders it advisable for the student of education, no matter what may be his belief or unbelief, to examine dispassionately the elements of the teaching

process which have contributed in so large a measure to the creation and perpetuation of the culture and civilization which it is the aim of all educational systems in our midst to transmit.

The Church exercises her teaching function through the deliberations of her Councils and the formal definition of her dogmas; she teaches through her official literature and the decisions of her courts and congregations; she teaches through the personal life and example of her saints, living and departed; she teaches through her art and music, through the administration of her sacraments and through her liturgical forms no less effectively than she teaches through her schools. The Church teaches through many channels, but the principles underlying her methods are always the same. They were bequeathed to her by her Founder as an essential part of the trust which works unfailingly for the salvation of the world. Through the development of the pedagogical sciences, we are gradually coming to recognize the nature and validity of many of these principles and we are endeavoring to embody them in current educational methods, but if we would study them where they may be found functioning in their highest efficiency, we must turn to the Gospel and to the organic teaching of the Church.

The Church, in her teaching, reaches the whole man: his intellect, his will, his emotions, his senses, his imagination, his aesthetic sensibilities, his memory, his muscles, and his powers of expression. She neglects nothing in him: she lifts up his whole being and strengthens and cultivates all his faculties in their interdependence.

On feast days and Sundays she gathers her children into her temples and directs their worship of God. Old and young, rich and poor, the learned and the unlearned, are commanded alike to be present, not only that they may pay to God their tribute of worship, but that they may receive grace and enlightenment on the things which most concern them in the conduct of the affairs of life and in the attainment of life everlasting.

From the pulpit, her priests instruct her children, using the familiar forms of speech to bring home to each the great fundamental truths which were preached by Jesus Christ for the salvation and redemption of man. The Gospel is read and the faithful listen to the words of the

great Master Teacher and are charmed and held by the power and beauty of His parables, and then the congregation listens, in the epistle of the day, to the words of instruction directed by the Apostles to the congregations which they had formed and taught to walk in the footsteps of Christ. The priest is forbidden to preach himself or to desecrate the pulpit by the introduction and display of mundane learning. His duty is to break to the children of the Church the Bread of Life which Jesus Christ brought down from heaven. It is his blessed privilege to teach as one having authority, for the message which he is sent to deliver is the message which was entrusted by Jesus Christ to His Church, "Teaching them all things whatsoever I have commanded you."

While the Church thus embodies in her teaching in a preeminent degree the principle of divine authority, and while she makes her appeal through the doctrine and the method of its presentation, which were entrusted to her, she does not confine her teaching function to reading and preaching to her people. Her liturgical functions themselves have a teaching power of a high order. The very edifice in which Catholic worship is conducted points heavenward and tends to gather up the successive generations of the Church's children into solidarity; it carries the mind back to the days of the basilica in ancient Rome and to the ages of faith which flowered forth in the mediaeval cathedrals; memories of the past look out from chancel and reredos, and the noble and disinterested deeds of the saints are called to mind by the stained glass of her windows and by the pictures and statues which adorn her temples; the stations of the cross recall the great tragedy of Calvary with its story of love and self-oblation, while the tabernacle draws all hearts to Jesus in the Sacrament of His love.

The cloud of incense carries the mind of the worshipper back to the smoke of sacrifices which arose from the altars in ancient days of darkness and of struggle and of Messianic longing and help to bring home a realization of the meaning of the great sacrifice of redemption. Its perfume reminds the worshipper of the sweetness of prayer, and its ascent indicates the way in which man is lifted up to heaven through the ministry of prayer and worship. The music from her organ and from her chanters stirs

the feelings and the emotions of the worshipper and directs them heavenward that they may harmonize with the uplift that is being experienced by all of man's conscious life. Nor is the worshipper permitted to sit back and be a mere witness of this liturgical drama. He constitutes a living, moving part of it, by his song and his prayer, by his genuflection and his posture, he enters into the liturgical action which, in its totality, shows forth the divine constitution of human society by which man is made to cooperate with his fellow-man in fulfilling the destiny of the individual and of society.

In this manner of teaching there may be plainly traced many of the recognized fundamental principles of education. We find here embodied sensory-motor training, the simultaneous appeal to the emotions and to the intellect, the appeal to the memory of the individual and of the race, the authority of the teacher and the faith of the hearer, and the principles of cooperation and of imitation.

That the educators of today have lost their understanding of this great educative function is due in large measure to the revolt of the sixteenth century. In order to escape from the influence and control of the Church, the reformers set to work to frighten the people away from the fascination of her teaching and of her worship and in doing so they went counter to the great fundamental principles of education through the exercise of which the Church had succeeded and has succeeded even to the present hour in preserving in the lives of her children the great doctrines of revealed truth, not merely as apprehended by the intellect or stored in the memory, but as the living, active forces in their lives which lead them to prayer and to worship, which lead them to make their sacrifices, to offer their oblations, and to remain loyal to the Mother of civilization.

Psychology is revealing to the educators of today the fact that a conscious content strictly confined to the intellect lacks vitality and power of achievement. Every impression tends by its very nature to flow out in expression, and the intellectual content that is isolated from effective consciousness will be found lacking in dynamogenetic content because it has failed to become structural in the mind and remains external thereto. From the

evidence in this field, we may safely formulate as a fundamental educative principle that: the presence in consciousness of appropriate feeling is indispensable to mental assimilation.

While there is a widespread recognition of the validity of this principle, it has been found difficult to embody it in the working methods of the school. Attempts to do so are, of course, being made with greater or less success, but he who would see its perfect embodiment must turn to the organic teaching of the Catholic Church.

Not only does the Church embody this principle in her liturgy, in her prayers, and in the devotions which she encourages the faithful to pay to her saints, but she carries it into every phase of her teaching. She watches over the unfolding life of the child and the youth and the adult and at each great emotional epoch she implants the germ of a great truth and of a guiding principle of conduct which is calculated to shape the newly forming phase of conscious life in accordance with the Divine Model. For illustration of this we may turn to her sacramental system.

Her seven sacraments are seven divinely appointed channels of grace through which her children receive assistance from on high for the building up of supernatural virtues and for the development in their souls of a Christian character, but the Church also utilizes the sacraments as educational agencies to implant in the souls of her children at appropriate times the germs of the divine truths that will guide them safely through this world of darkness to the portals of eternal life.

When race instinct stirs to their depths the hearts of the father and the mother and fills them to overflowing with joy because a child is born to them, the Church brings the child to the baptismal font and in the presence of the rejoicing parents she claims a new life for the realms of light. Hand and foot, eye and ear and tongue and budding wisdom, are all claimed for the service of God and for the higher life of the soul. Joy is the dominant tone in the ritual of the baptismal ceremony. The evil one and his machinations are banished, the fetters of sin and of a material world are stricken from the child's soul, the heavenly Father is called upon again and again to protect with loving kindness and to nourish with the food of heavenly wisdom the soul that is just beginning its

earthly career. Hope and joy and eternal life are promised in the name and through the merits of Jesus Christ. While the babe is being regenerated by the saving waters of baptism, while Divine Grace is being infused into his soul, the Church, through her baptismal ceremony with its symbolism and the lessons of its ritual, implants in the hearts of the parents the great fundamental truths that must guide them in the endeavor to bring up their child to a life of virtue and in their efforts to teach him to walk in the ways of the Lord.

As the child in his seventh year emerges from the life of instinct into the great puzzling outer world, while his mind is still full of questioning wonder and principles and fundamental laws are for him shrouded in obscurity and seeming to blend into their opposites like the colors of the sunset sky, the Church leads him into the confessional and with loving kindness helps him to read his riddles and to master the great fundamental principles which must govern his conduct.

Nor does her ministration cease with the enlightenment of his conscience. His emotions need organization and direction and this, too, she supplies. Nature prepares the little girl at this period through her doll play for future motherhood, and the Church assists both the boy and girl in adjusting themselves to the dawning of emotions and passions which trouble the quiet of their souls without declaring to them their meaning or their ultimate function. At this juncture, the Church leads the children to the communion rail and in the midst of flowers, bridal wreaths, lights and music, accompanied by all the joy that breathes in her ritual, teaches them the great lesson of love for Jesus and for fellow-man; she teaches them the deep truth that disinterested love is the key to the world of emotion and passion that is stirring the depths of their souls. She impresses upon them, in a way that they will never forget, that all love that harmonizes with the love of God and fellow-man, all love that is founded on truth and justice and that is permeated with the spirit of generous self-sacrifice, leads to joy and gladness; whereas the passion that, ignoring the rights of others and the welfare of society, is blinded by selfishness and out of harmony with the love of God and fellow-man, leads to wretchedness here and to eternal misery hereafter.

Moreover, the Church is not content with her own direct and official teaching in this matter. She calls upon the parents and friends of the child to join with her in filling his soul on the happy occasion of his First Holy Communion with such joy and sweetness that it will leave a strong and abiding memory with him to the end that, in the stress and storms of temptation and passion which will break over him later on, he may return again and again to the Sacred Banquet and there renew in the love of Jesus Christ his strength for the combat.

With the advent of adolescence, the flow of emotion is towards independence of action, towards individual responsibility, and towards the necessity of fighting, if need be, for the maintenance of ideals. This may be seen in the boys' growing willingness to fight for his honor and for the honor of father and mother and of home and country. The Church takes advantage of this epoch in the emotional life of the child and, through the the administration of the sacrament of Confirmation, in the joy of Pentecost renewed, fans his courage into flame, impressing upon him the truth that while it is manly to fight for one's honor and one's home, and honorable to die for one's country, there rests upon him a still higher obligation to fight for the honor of his Heavenly Father and to die, if need be, for the Kingdom into which he was born by baptism and in which he is continually nourished by the love of Jesus Christ.

The Church, in her teaching, does not fail to take advantage of the transition from youth to manhood. As maturity approaches, the bonds of family solidarity are gradually dissolved, while the young man and young woman are brought face to face with life and are called upon to take their part in the social world and to make their contribution to the welfare of the race. The Church studies them and treats them according to their needs. If she finds that the race instincts in them are strong and that in their hearts the cry for home, for wife or husband and children is louder and clearer than any other call, she blesses them and in her nuptial Mass, while pouring out to them her sympathy and her joy, she engraves upon their minds, filled with enthusiasm and lofty ideals, and on their hearts, overflowing with love, the lessons that will help them to make their many sacrifices in order that

they shall be two in one flesh and that they may bring into the world children and educate them for heaven.

If, on the other hand, she finds that as maturity approaches a call to the higher life is felt and that the tide of youthful ardor turns towards wider fields of action and towards closer union with the Saviour and Redeemer of the world, she leads them into her sanctuary and shows them how their lives may be rendered enduringly helpful by being interwoven with the lives of their fellows in religious organizations which work unceasingly for the uplift of the race to higher spiritual levels. Finally, for such of her sons as feel themselves called to share intimately in the priesthood of Jesus Christ, and to be the bearers of succor to those who labor and are heavily burdened, the Church offers the Sacrament of Holy Orders. In each and every case, whether in the ceremony of religious profession, or in the conferring of Holy Orders, the ritual of the Church breathes solemn joy. On these occasions the Church appeals to all that is best in the candidate, and in his soul, glowing with zeal and enthusiasm, she implants the great fundamental truths that must guide him and support him through all the coming years of labor and of patient endurance.

At the last, when death calls a child of the Church to his reward, she is by his side with the sacrament of Extreme Unction to close his senses to the sights and sounds of this world and to open to him the portals of that larger life to which there shall be no end, and in his heart, stirred with deep emotions in the presence of the coming change, and in the hearts of relatives and friends, softened by grief and sympathy, she reaffirms the great fundamental truth that we are in this world as wayfarers and as children far from home.

The Church, through all the forms of her organic teaching, aims at cultivating feeling, but she does not allow her teaching activity to culminate in feeling, which she values chiefly as a means to an end; she employs it to move to action and to form character and she never leaves it without the stamp and the guidance of intellect. As the feelings glow to incandescence, she imparts to them definite direction and animates them with a purpose which, after the emotions and the feelings subside, remains as a guiding principle of conduct.

The Church's method of employing the imitative tendency of child and man to lead them step by step, up out of the valleys of sense into the realm of the spiritual life, is characterized by the same wisdom and deep insight into human nature that marks her dealings with feelings and emotions.

The infant's conduct is governed by instinct. As he progresses from infancy through childhood towards adult life, the control of his conduct is gradually assumed by his intelligence and free will, acting in the light of individual experience, gained for the most part through imitation. Whosoever, therefore, would control the conduct of the child and shape the character of the adult, must achieve his end, in large measure, through the proper use of the imitative tendency which forms so striking a characteristic of human life in all its stages of development. The human individual tends to copy in his own life the character and the actions of those whom he reveres and loves. As light is lit from light, so virtue springs from virtue, and through imitation noble deeds multiply themselves in the lives of others. But, unfortunately, imitation is not limited to the propagation of virtue; it is equally potent in transmitting vice and in multiplying evil deeds; hence the necessity of controlling the imitative instinct in the light of a larger experience and a higher wisdom than that possessed by the individual. In this respect the Church brings to her task the long experience of the ages and the wisdom of supernatural guidance. The conformity of her methods to the nature of the imitative phenomena is becoming increasingly clear in the light of our growing knowledge of psychology.

The extent of imitative activity varies among different individuals and in the same individual at different times. It is greatest in the early days of childhood and diminishes progressively with the advancing years, but it remains a potent factor throughout life for even the most independent of thinkers.

Imitation in man is governed by two laws, one of which controls its intensity, while the other determines its direction. The former of these laws alone is operative in early childhood where intense imitation without fixed direction may be observed. The latter law gradually emerges as ideals are built up through imitation of selected models. These laws may be formulated as follows:

I. The strength of the imitative impulse is in inverse ratio to the distance which the imitator perceives to exist between his chosen model and his present conscious power of achievement.

II. In any line of human endeavor, the model that is in most complete harmony with the experience of the imitator and that embodies his ideal of perfection in a given direction serves to orientate his imitative activity.

The infant, having no ideals to fix the direction of his imitation and no moral standards by means of which he may discriminate between good and evil, imitates the conduct of those around him without thought of the results which such imitation may have upon himself. If he seems to evince a preference for evil in the models of his choice, such preference is not due to the imitative phenomena in itself but to the instinctive tendency to revert to primitive type. This tendency may find its explanation in the doctrine of recapitulation or in the transmission of acquired characteristics, or in a process of selection. Whatever the explanation may be, the fact that the tendency exists and that it is at times very pronounced are only too evident and they must be taken into account in our dealings with the child.

The incubator chick, during the first couple of days after its emergence from the shell, will instinctively answer the cluck by which the mother hen calls her little ones to share in the food which she has found for them, but if the cluck is not heard for some days, the instinct is lost and the call, coming later, will not be responded to.

From this illustration, we may learn that an instinct may be suppressed by denying it opportunity to function when it first appears. Now, the culture epoch theory urges that opportunity be provided for the child to act out all the savage ways of his savage ancestors, but the Catholic Church adopts an opposite course. She, following in the footsteps of her Divine Founder, insists that the child be protected from exposure to evil and that he be provided with suitable models. In her eyes an evil deed is doubly evil when performed in the presence of the defenseless child or when it is allowed to spread its contagion through publicity of any sort. The adult may, indeed, take measures to protect himself, while the peculiarly helpless condition of the child makes a strong

appeal for protection, and the Church continues to point out in the words of her Divine Founder, the punishment which a refusal to heed this appeal entails: "He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depths of the sea."[1]

The Church stresses the obligation that rests upon each one of us to edify his neighbor, and she provides all her children with models of sanctity which are so close to them that the imitative tendency in its intensity may secure adequate imitation, while she holds up before their eyes, as the ideals which must give direction to all their imitation, the lives of Jesus and of His Blessed Mother. Hence she lifts to her altars saints taken from every walk of life: from childhood and old age; from the hovels of the poor and the palaces of the rich; from among savage tribes and civilized nations; from among the unlettered and the savants. Her offices, day by day, recall the heroism and the saintly deeds of a multitude of her children who thus continue to exert their influence upon child and man in leading them towards the perfect model of human conduct—Jesus Christ.

In thus utilizing the imitative impulse as a means of uplift and of salvation, the Church is following in the footsteps of Christ and of His apostles. The mandate to imitate was frequently on the lips of the Saviour: "Be ye therefore perfect as your Heavenly Father is perfect," "But everyone shall be perfect if he be as His Master." "If any man will follow Me, let him deny himself, take up his cross and follow me." "As the Father hath sent Me so I send you;" "This is My commandment, that you love one another, as I have loved you." The Apostles evinced a similar reliance on the principle of imitation: "For yourselves, know how ye ought to follow us;" "To make ourselves an example to you to follow us for unto this you are called: Because Christ also suffered for us leaving you an example that you should follow His steps."

It is not surprising, therefore, that the Church should hold among her most precious treasures the concrete embodiment of high truths and noble virtues in the lives of her confessors and martyrs and in the lives of her

[1] Matt. xviii. 6.

children of every rank and condition. She intensifies the imitative impulse by teaching her children to love and admire Jesus Christ and His saints whom she constantly keeps before their eyes as the models which should control their imitative activity both in its intensity and in its direction. She commands each one of her children to edify his brother by the example of his conduct, and places a special obligation upon those who are called to her ministry or to membership in her religious families to edify the faithful by their disinterestedness, their obedience to law and their lives of self-conquest.

The science of education is stressing more and more the principles that the preservation of unity and continuity in the developmental processes demand that the instincts and reflexes be utilized as the bases of habits, that the preservation of symmetry in the developing mind is necessary both to culture and to productive scholarship, that the development of the will and of the aesthetic faculty, and the cultivation and control of the emotions, no less than the training of the cognitive powers, are necessary to culture, that the remedy for materialism may be found in the methods of study and teaching, no less than in the content of the curriculum, and that the power of adjustment to a rapidly changing environment fixes the measure of human vitality.

The embodiment of these principles in Christ's method of teaching is obvious. He constantly appealed to the emotions and instincts, to the love of parent for offspring, to physical appetites, to human ambitions, to the desire for wealth and power, and He makes these purely human tendencies lift the soul into an understanding of the higher truths of revelation. He appealed to the whole man and developed every faculty by which the soul is endowed. He did not let the minds of His followers rest in dry formulae, or in the things of sense which He constantly used to lift up the mind to a view of immaterial truths. He always adjusted Himself to the attitude of His followers and answered the questions that formed themselves in their minds.

These and similar educational principles have, without being understood by her children, always animated the organic teaching of the Church. They were all clearly embodied in her ritual and in her life during the darkest

hours of the ninth century, as they were during the brilliant centuries that were adorned by the Fathers and by the Schoolmen.

Those who left the fold of Christ during the sixteenth century carried with them as much of human science as was possessed by those who remained in the bosom of the Church. No longer guided by the spirit of the Church, the reformers abandoned these principles; they suppressed feeling as an unworthy accompaniment of revealed truth, accusing the Church of idolatry; they extinguished the lights on her altars and banished the incense from her sanctuaries; they broke the stained glass of her windows and the images of her saints; they suppressed her sacraments and her ritual; ignorant of the laws of imitation, they would have neither guardian angels nor patron saints; not knowing the vital necessity of expression, they taught that faith without works was sufficient for salvation; with the warning of the apostles ringing in their ears, "the letter killeth it is the spirit that quickeneth," they accepted the rigid standard of the written word in lieu of the living voice of the Church.

As a consequence of their failure to embody these educative principles in their teaching, revealed truths were extinguished one by one in their midst, thus leaving the descendants of confessors and of martyrs wandering in exterior darkness, where, like the Children of Israel, they were compelled to make bricks without straw. But the day of salvation is at hand. Delving in the natural sciences, the children of this generation are gaining a clearer realization of some of the laws that underlie the life and growth of the mind, and lifting up their eyes they find these laws embodied, perfectly, in the organic teaching of the Catholic Church, which like a cloud by day, and a pillar of fire by night will lead them back into the Kingdom.

TRAINING FOR CHARACTER

Dr. John Hilken, President of Princeton University, is reported to have said in a recent interview: "If I were asked to name the greatest defect of the present undergraduate, I should say it is his tendency to postpone until tomorrow the work of today." Now this "tendency" is but a symptom of a very widespread disease. It is the sort of "white plague"—insidious, more or less infectious and, when chronic, well-nigh incurable—which I have called the spirit of compromise.

The Catholic teacher, in particular, who has been trying to develop in her pupils, rectitude of judgment, and strength of moral control, will readily agree with me that here is one of the chief obstacles to success. And, since we must combat this moral malady chiefly by preventive measures, since treatment to be successful must be begun in the very earliest stages of the disease and must be kept up long after the most obvious symptoms have disappeared, it is most important that the teacher be able to recognize its symptoms, that she know the origin, life-history and habits of its germ and, above all, that she be convinced beforehand of the dangerous nature of this ailment. For, like the physical disorder with which it is analagous, this moral decline may disguise itself in a way which would deceive any but the expert diagnostician. The children who are most in danger of contracting the disease are just those bright, amiable, conciliating characters whom everybody loves.

The young teacher is sometimes surprised to see the wise old educator smile indulgently when told about the fractious, rebellious child who has tried our patience almost to the breaking point. She has known this same Superior to shake her head sadly over the amiable self-indulgent—but easily repentant—girl whose faults we are ready to condone. "Mary has promised to do so well in future—and, then, I believe she does not mean to do wrong. She is so good-natured!" we urge. But somehow that happy, future day does not come. Without meaning to do wrong, our "good-natured girl" does not seem to be capable of ever doing decidedly right. Today all her omitted themes have been written out neatly and handed in. "Mary has turned over a new leaf," says, hopefully, the teacher of Composition. Alas! The exercises in Latin or in Mathematics have been wanting in today's work. That sudden burst of industry in the Composition class was just meant to satisfy, for the time, that particular teacher. Mary has *not* turned over a new leaf. She has simply effaced some of the blots from the old and is content with the unsightly page. In other words, she has effected a compromise with her conscience and is quite comfortable.

And it is not only in the class-room that these danger-signals may be noted. Mary would not steal (what a horrible suggestion!). But Mary borrows freely and frequently. And Mary often forgets to return what she has borrowed. Mary would not lie (another ugly word!). But Mary often dissembles, evades, prevaricates, flatters. Mary does not hesitate to cheat at play or game. "It matters so little who wins!"—Mary would not cheat in an examination. But she has no scruples about handing in, as her own work, the weekly essay which has been written, in whole or in part, by a companion. Mary is fast acquiring the habit of compromise. When this spirit will have invaded the vital organs—that is, when she has come to persuade herself, even in her moments of self-examination, that these are only little things—when she has got so far as to carry her habit of compromise into the performance of the most sacred duties; then Mary will be, humanly speaking, incurable.

In the high-school student such as we have been considering, the disease is probably chronic or fast tending to become so. Without a miracle of God's grace—a series, indeed, of such miracles—a perfect cure cannot be effected at this stage. Something may be done, however, towards checking the progress of the disease if the patient can be got to understand and appreciate the dangerous nature of her malady. In most cases it will be found that the root of the evil is a highly developed selfishness. Appeals to her sense of justice, the injury such shirking of duty may do to society, to her parents—whose money she is wasting, whose hopes she is deceiving—have little weight with such a character. A complete failure in an examination, a notable injury of any kind to *herself* resulting from her habit of compromise, may be the occasion of a real awakening. At such a time the wise and kind teacher may be able to get the pupil to consider the moral lesion which has caused her such a humiliation and, prayer aiding, treatment may be accepted. One can, at least, encourage and sustain. For the work of upbuilding such a character will require infinite courage and patience, even under the most favorable conditions.

Generally, however, these providential failures do not happen. If, as is usually the case with this kind of character, our student has that sort of facile cleverness which, in spite of daily neglect of duty, carries her with a certain degree of success through her examinations, there is little left to work on. And we must not hope for much help from the parents of such children. Likely as not they will blame the teacher for Mary's shortcomings. "Mary is such a charming girl—so intelligent—and *so affectionate and obliging.*" And then the admiring mother regales you with the

faithfully recorded story of "sacrifices" which Mary has made on this or that occasion "to please a friend, a brother or sister." But look a little deeper into those examples of heroic virtue. Remember that love is blind. You will find, after all, that Mary's home-life is of a piece with her class-history. She has sacrificed on those occasions—not, indeed, her own self-indulgence—but some duty or principle of vital importance. When she sat down to amuse her sick brother for twenty minutes yesterday she was sweet and amiable to a fault—to a grave fault, perhaps. For did she not thus make it impossible to be in time for Mass. And yesterday was Sunday. Mary has, I fear, some of those sham virtues which a witty French writer has called "*des défauts charmants.*"

When a girl such as Mary leaves our school to take her place in society, her habit of compromise will be strengthened by every breath she breathes. "It is fashionable nowadays," says Father Elliott, "to characterize as puritanism the uncompromising rectitude which says, 'No!' to everything and everyone that tries to interfere with the practice of our duty. It is the tendency of the times to require us to be 'liberal'—generous in giving to others not only what belongs to us, but also what belongs to God. Just as the Church is asked to make her creed broad enough to include every shade of belief and disbelief short of atheism, so, in our individual mode of life, in our everyday conduct, we are required to sacrifice every other call of God to this kind of vague philanthrophy which is called social service."

The spirit of compromise is in this respect very much akin to the minimizing spirit which is epidemic nowadays. And the world knows its weakness. A writer who could not by any stretch of imagination be accused of too much other-worldliness makes one of his heroines say, "There's some queer rule which makes you rise if you want to rise if only you don't compromise." And Julia Page was right. It was she who had to change, not her environment. But she was a novelist's heroine. The Julia Pages of real life are not found among young women accustomed to compromise from babyhood.

Just here we strike the root of our difficulty. It is because the compromising habit began to be formed in very early childhood when the imitative faculty is most active that we find it so hard to correct in the older girls. Baby found that if she screamed loud enough and long enough she got her own way—or, at least, a certain measure of self-government. Mother soon tired of the noise or, perhaps, the nurse suggested that the darling's nervous system might be injured by so much resistance, and the crisis was met by a compromise. Small wonder that the child soon found

she, too, could avoid most of the disagreeableness and difficulties of life by compromise.

Face to face with children reared in this way, one is reminded of the French officer whom Monsignor Dupanloup tells about. This excellent man was greatly moved when told, in the presence of his giddy, troublesome son, that unless the child changed seriously and deeply he could not make his First Communion. The boy remained insensible. Then the father, thinking that the moment had come to spare nothing, exclaimed: "If you make your First Communion I will give you a horse." And the good bishop adds: "It can be well understood that his exhortation gave me but little assistance." For the father had on this occasion recourse to the very means by which he had fostered in the boy his natural inclination to selfishness. We see that the parents of the nineteenth century did not differ much from those of our day. And one feels all the sadness of the conclusion drawn by the great educator, "I must acknowledge," he says, "that in the case of such spoiled children all my efforts, all my cares for them, nearly always failed." "In truth it is intellectual, moral and often physical annihilation. To educate such a child a new creation is necessary. The most powerful supernatural action alone can accomplish the miracle of such a renovation."

There are, however, some natural remedies which experience has proved to be of use. One or two of these are beyond the power of the teacher to apply, but not, usually, beyond the control of the pastor or school trustee. Our primary classes are too crowded. The good primary teacher is generally gifted with wonderful intuitive powers; but it would require more than human insight to know, as they ought to be known, the tendencies, capacity, moral habits, defects of each soul in a class of sixty or more. With smaller classes there would be time and opportunity for more individual care. Better, more patient, cheerful, hopeful moral training would be possible. Pastors and school inspectors do know that the time to bend the twig in the right direction is while it is still pliable and they do value this part of a child's education, else why should they make such sacrifices for their parochial schools. What they need to be reminded of is that the education of the will is individual work. Each little twig has its own particular angle of deflection. They cannot all be straightened at one sweep. Much less can they be held so until the tissues have hardened. This, our real work, to which all the rest is only secondary, cannot be done in groups or classes as reading and writing may be taught. The thrill of holy joy which lifts our hearts to God when we find that little John or Nellie is learning to overcome his or her natural selfishness seldom comes

to encourage the teacher of the crowded class-room. What must often happen is that the overworked teacher is constrained to compromise with John or Nellie's naughtiness because it would take too much time to combat it directly and firmly as she knows she ought to do.

To get little children to do the duty before them by reminding them of the promised reward is one of such time-saving devices. The effects of this kind of discipline are disastrous. Competition for prizes, merit-cards, first-places, etc., works great moral hurt to both those who win and those who lose. Higher, better motives should be set before our children. Blind obedience, the submitting to authority because so God ordained, is not one of the least effective motives if rightly presented to the child's heart and mind. The resulting moral habit is a precious safeguard in after life. Young men and women, accustomed from childhood to square their lives by God's law, will not often be overcome by sudden temptation—still less will they be likely to be won over to any sacrifice of principle by the specious reasoning of opportunism.. For them the wrong will be wrong no matter how opportune. But this method of training is, of course, old-fashioned—as old-fashioned as the uncompromising sincerity of our grandfathers who, though they sometimes did the wrong, did not falsify their lives by persuading themselves that the wrong they wished to do was right.

Prayer has been indicated above as our chief, almost our only resource, in dealing with spoiled children. Happily there are few such "advanced" cases among our young pupils. Confidence in the curative as well as the educative power of God's grace—confidence, too, in the curableness of human nature—is our best preparation for the work of combating moral disease at any stage. We know, moreover, that our little pupils of six or eight, coming, for the most part, from good Catholic homes, cannot have wandered far from the voice of the Good Shepherd. They are still "trailing clouds of glory" and, given the time, it is not hard for the teacher to win their confidence and help their efforts. Winning the confidence and affection of the children is one of the surest means of finding God in their souls. And, after all, to remove the obstacles to God's grace, to prepare the way for the breathings of His Spirit, is the most and the best we can do. May a merciful Providence hasten the day when our devoted primary teachers may be allowed the time to note and study and work with God's action in the souls of our little children!

SR. DE LA RÉSURRECTION, C.N.D

Montreal.

THE NECESSITY FOR MANUAL INSTRUCTION IN CONNECTION WITH PRIMARY EDUCATION[1]

I do not expect any of you to accept the statements I propose to lay before you this evening at their face value, but I should like to ask anyone who takes more than a superficial interest in education to listen and give them due consideration. If you do, I venture to believe that you will like them better on second thoughts than you may do at first sight.

I can scarcely make the points intelligible without some short reference to the bygone conditions out of which our present system grew; and it may surprise some people to be reminded how relatively short the time is since a start was made. The first Government Grant for education in England was made in the year 1833, and thenceforth grants were casual and unorganized until 1870, when school boards were established.

As regards Ireland, it may be judicious to avoid any reference to education previous to 1829; and after that it is scarcely necessary to say more than that the National Education Board was inaugurated in 1831 and received its original charter in 1845; that for many years afterwards it never seems to have dawned on anybody that Ireland differed in any respect for any practical purpose from Kent or Yorkshire or any other English county; and that the framing of Irish education has been founded on that assumption.

This delusion is still fairly common in some quarters; and is a very mischievous one for both countries. The English are in many ways a very admirable people, but it does not follow that English methods are necessarily suitable to Irish character and conditions, or that an educational system devised for England in the middle of the nineteenth century is the supreme ideal for Ireland in the beginning of the twentieth. Even if it were accepted over there as perfect for themselves, it would not suit us; but what are the facts? A recognized educational authority lately made the following statement:

"I have again and again put on record my deliberate conviction that we still have the most effete, the most inefficient, the most

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[1] Paper read before the Catholic Truth Society Conference in Dublin, October, 1916, by Major Gerald Dease, D.L.

backward national education of any leading country in Europe. Indeed, I have always thought it a convincing proof of the marvellous vitality and resourcefulness of the British race that they should have done so well in spite of the scandalous condition of popular education."

I would not have ventured to say so much of my own initiative, as it might have savored of presumption, but coming as it does from an expert I accept and endorse it without reservation.

We may, therefore, take it that the English programme is still imperfect; but ours in Ireland was copied from the original design when it was innocent even of the later reforms that preceded but failed to modify the opinion expressed above.

The English are a practical and an energetic people; when they find a thing to be unsuitable for their purpose they alter it and worry at it until the unsuitability ceases; and they have been chopping and changing and making experiments in education for the last forty years.

Here in Ireland we hate change more than incompetence; and though we may be very fluent in denouncing faults, it is not easy to find anyone who will undertake to correct them. As a result it is safe to say that until 1900 the scientific modern practice of primary education was unheard of amongst us, and ignorance on the point is still far too prevalent.

This is not quite so dreadful as it sounds, because I could match the passage I have read with others almost as strong, from writers on the continent and in America, censuring education in their own countries also.

The truth is that a fundamental misconception vitiated the scheme of all modern primary education when it began to take form throughout the western world at the beginning of the nineteenth century. It was assumed that education could be administered by treating a child's brain as if it were that of an adult, and stuffing it with abstract knowledge without at the same time developing it physically along with the other organs of the child's body.

This brings me to the special purpose of my paper here today; because I think that until there is a general recognition by the whole country of the mischief caused for the last fifty years by that misconception, and a determination to correct it, the efforts of educational authorities who know the truth, and those of outside

critics who condemn the visible effects whilst ignoring their cause, are alike doomed to failure.

It would, of course, not be possible for me, in the limits of a paper like this, to deal exhaustively with the exact science of the subject, even if I were qualified to do so; but if I can make it clear that there is still a too prevalent disregard for the physical influence on a growing brain of scientifically controlled physical movement, especially of the hands, and can satisfy you that the study of this influence is of paramount importance for all who are concerned with the education of children, I can leave the details to more expert efforts than mine.

Without inflicting a scientific dissertation on you I must try to explain some of the recent discoveries made by students of the brain and nerves, because a correct appreciation of the control that these must necessarily exercise on any sane educational reform is the first step towards amelioration.

Roughly speaking, the brain is a double organ. Each half consists of an outer layer composed largely of nerve cells, and an inner substance consisting of nerve fibers, besides other ingredients which we need not now consider. It is the function of the cells to generate nerve energy and of the fibers to conduct it. The cells, therefore, may be considered as containing the active power of the human machine. Though they are all believed to be present in the brain at birth, they are then certainly rudimentary and require a long process of development, like all other parts of the body, by means of nutrition and functional activity, before becoming effectual. This efficiency is seriously influenced throughout many years of growth by the circumstances of a child's life. If imperfectly exercised in youth they develop imperfectly and unequally, whilst by the time that maturity is reached, if not previously expanded by the means designed by nature, they are so atrophied that future development is at best very defective, and probably impossible.

The brain cells we must chiefly consider at present are called sensory and motor cells. The sensory cells receive impulses from our various senses: the motor cells generate the nerve energy which causes muscles to contract and to relax in response to the stimulus of the sensory cells, or directly by action of the will. These motor cells are grouped into clusters which control various organs of the body: thus there is a visual center, an auditory center,

one for the legs, one for the arms, and so on; and it is a striking fact that the area for the arms and hands is very much larger than most of the others controlling other parts.

It is certainly indispensable for the growth of a normal brain that these cells should be exercised, expanded and developed by muscular movement: A high authority has said that "movement is so essential to mental development that if an infant's body were bandaged from birth so that movement was impossible the child (if it lived) would grow up an idiot."

Manual skill does not reside in the hand, but in the brain. Imbecility affects muscular movement; and the hand of an idiot is unable to acquire skill, not because it is imperfectly formed, but because the brain centers controlling it are defective and unable to develop accurate motor ideas. We must remember that not a voluntary movement can be made by any of us without the controlling influence of our brain. If I move a finger I do so from a brain impulse, and conversely that movement reacts on my brain and strengthens it to an infinitesimal degree by exercising it. A brain is physically incapable of developing normally without the stimulus of bodily motion.

It is, therefore, a serious mistake to think of "hand and eye" training, or "manual training," as some people still do, as subjects unrelated to the mental part of the course, or even, as some do, as antagonistic to it; in fact, a recognized authority (Dr. C. J. Thomas, "Educational Handwork," July, 1912) has definitely stated that it should be the main center round which all education (of children) should revolve: and that is entirely my own opinion.

Exercising the hands of a child establishes a coordination between the sensory and motor parts of the brain, which is a most important step in its thorough organization. Scientifically graded and controlled exercises are merely one of the many forms of exercise for a child's brain which are *all* essential for developing it with due equipoise at all points.

We know the old jest that "a man who is all head cannot use his hands;" and it is clear that a lop-sided brain is an abnormal brain.

Abstract knowledge is useless unless it is applied to the better government of our actions.

The whole tendency of nineteenth century so-called education was to breed contempt for manual skill; whilst it is only now that

specialists and students are finding out that the result of neglecting to train our accessory muscles is to produce instability of the brain. (It may be well to explain that accessory muscles are a system of finer muscles, not possessed by other animals, which carry out the delicate operations requiring skill, as distinct from those common to both men or animals which produce favorable effects only.)

In fact a chief exponent of these views goes so far as to say that "much of the nervous manifestation now so rife in modern civilization is found on psychological analysis to be associated with disorders due to imperfect and aberrant development of muscular reactions," or, in plain words to the senseless system of overloading one part of a child's brain with abstract knowledge whilst the larger and more important part of it is atrophied by lack of use. He goes on to say, "We restrain the child from exercising and developing his natural faculties in a natural way; we substitute an artificial system *which bears no relationship to the natural method.* The result is the production, in all classes, of brains without staying power."

Well, you never heard of anybody putting a calf into a training stable to make a race-horse of it! Why not? Because such a proceeding *bears no relationship to the natural method.* Why treat our children worse than our calves?

The only reasonable way to educate a child is to study its natural impulses, its aptitudes and its physical and mental immaturity; to lead, bend and train them in conformity with natural development, so that they should produce the best possible results. When you ignore and smother them you destroy them, and there is nothing to put in their place but artificial substitutes, which are at last becoming recognized as not only inefficient but positively mischievous.

I fear my time is running short, but I must glance at the difficulties which face any would-be reformer of this very serious state of things. I have often been asked, "If your board knows that these reforms are desirable why don't they change the programme?"

Being an Irishman I will answer by another question:

If a contractor undertakes to remove an old building and clear the site for another, does he turn it upside down and cart it off bodily? and if not, why not? Because he can't!

The whole uninformed opinion of Ireland is a solid mountain of misconception as regards education. How can anybody turn that mountain upside down by a stroke of the pen? One of the

wisest men that ever lived once wrote, "an old custom is with difficulty relinquished: and no man is led willingly further than himself sees and likes." (A'Kempis 1, 14.)

Public opinion must be informed and changed before anyone can attempt the immense task of establishing a rational and coherent system of education for the country. We have spent nearly twenty years in trying to improve the old one: but patching and local improvements are useless with a structure that is fundamentally unsound. The only chance is to obliterate it, to purge our minds of every prepossession engendered by it and start again *de novo*. You cannot build a new edifice on a rotten foundation.

As regards popular misconceptions, I should not like to be misunderstood: I know that sound opinions are held by many individuals amongst us, but they seldom if ever reach the public ear, and if they do they require hard thinking; and that is an accomplishment that our old-fashioned education has made scarce amongst us. What I refer to is the irresponsible and half instructed clamour that is swallowed by the crowd, and is unfortunately the source of much so-called public opinion amongst us.

Taking all the "popular" nostrums I have heard and read of in connection with the subject, I think I can safely say that the most frequent, and the one most likely to be received with acclamation at any public meeting where it is uttered has been "abolish the present programme and go back to the one of twenty years ago." That is to say abolish all the good that the National Board has managed to do in spite of financial starvation and ignorant obstruction; and go straight back to the rottenest system ever imposed on a country in the history of education.

Such critics fail to perceive that they are themselves ignorant of the first elements of rational education: so ignorant that they have not yet begun to realise the existence of their own ignorance.

That is the difficulty we have to face: that all articulate public opinion is so saturated with a false conception of its meaning that they have not yet grasped the elementary and fundamental features of genuine education.

Not very long ago I was at a national school in the west of Ireland. The manager took great interest in it and had provided a good plot of ground for the new gardening lessons. I was congratulating the teacher, evidently a very capable and energetic man, when he said rather sadly that though they were most useful

he feared he would have to give them up because the parents threatened to take away their children "who were sent to school to learn their books, and not to waste their time digging the teacher's garden."

This mistaken conception of the essential principles of true education, and public heedlessness about it, are melancholy obstacles that must be removed before any constructive policy can be formulated. Where is a sound public opinion on the subject to come from? It seems to me that anybody who has developed the critical faculty amongst us is satisfied that he has fulfilled his whole duty as a self-respecting citizen when he has denounced the National Board. Then he forgets all about education and its problems until a similar opportunity occurs again.

I hold no brief for the National Board: it is able to take care of itself; but I can tell you one thing—our chief hope for the future rests in the hands of our present Resident Commissioner. "No man is a prophet in his own country," but the day will come when our debt to him, already incurred up to the present moment, will be recognized; and if he henceforth receives the enlightened cooperation that is his due, the debt of gratitude that Ireland will eventually owe him will be greater still. When he took the reins of office, many legislative and administrative obstructions which in the first years hampered progress had been already overcome by his predecessors, but those able and devoted men had been so worried by them that the science of primary education had been perforce neglected.

As a matter of fact, it was very little understood throughout Europe in those days, but a false conception had had time to put its evil mark on the whole educational machinery of the country, and, as far as I know, Dr. Starkie was the only public man who then discerned the dangers of the course on which Irish education was embarked.

In spite of the passive resistance of most educational interests in the country, of ignorant obstruction from some of his own subordinates, and of bitter outcries from the patient herself, who did not know that she was ill and did not want to be cured, he diagnosed the disorder and set to work to cut it out by the roots. *Now* as soon as the country is prepared to go forward instead of backwards, we have a man amongst us who already holds all

the administrative threads in his hands, and is ready to take a lead and show the way of reform for which he has already laid the foundations.

When will people recognize past mistakes? It is deplorably difficult to make a start. Here amongst ourselves we have no means of comparison by which to judge. Our only standard is our own achievement, or want of it, and we know nothing of further possibilities.

When I was honored by a request to read this paper, I foresaw the difficulty, and that my unsupported statements would carry no weight. I therefore took it on myself to write to His Eminence Cardinal Gibbons, at Baltimore, to ask him if he would be so good as to put me in communication with some acknowledged authority over there who could tell me how the education received at home by our emigrants fitted them to compete in America with immigrants from other European countries.

THE CATHOLIC SCHOOL[1]

This building was erected to secure to the children of this parish a Christian education. It is dedicated to God under the patronage of St. Bernard. You, as members of this congregation, have found in that name the basis of your spiritual and social unity for many years. St. Bernard was exalted among the saints. He was otherwise a powerful figure in his century. He stands forth as one who greatly modified the course of history, and left to us an enduring example of saintliness, courage, scholarship and industry. Today we place this school under the empire of his name. I pray God that his intercession may win signal blessings for your children who will be taught here, and for you through whose cooperation this school was built.

The ceremony of dedication performed just now by His Eminence, the Cardinal, associates him directly with your pastor and yourselves in undertaking this brave work for the honor of God. You have in this ceremony transferred your new school to God and to His holy purposes. It now belongs to God's estate through your gift. It is sealed and delivered unto Him forever. No history of this neighborhood will be complete if it fails to take into account this, your work, and its spiritual and intellectual meaning in the life of your city.

My brethren, you have undertaken this task with knowledge that it is a tedious burden. You know that for many years you will be called upon to make sacrifices in paying your debt, and in maintaining at a high level of efficiency the teaching of your children. You have shown neither change in motive, nor doubt in allegiance, nor waning of enthusiasm from the beginning. Your pastor has told me repeatedly that from the moment when plans for this school took definite shape you offered him nothing but support and appreciation. His imagination and courage gave him the insight by which he guides you. His devotion to your children's welfare, and his sure understanding of our time and its perils, gave him the impulse and judgment from which this school has sprung. This is your pastor's work no less than your own. Perhaps it will lay upon his shoulders a burden many times

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[1]Dedication sermon delivered by Rev. Dr. Wm. J. Kerby at St. Bernard's School, New York, October 15, 1916.

heavier than that which any one of you will carry. All of your solicitudes will find their unity and their single measure in him. I think of him and of you as united in a holy purpose, stirred by a common impulse of sacrifice, ennobled by the love of a great ideal.

The motive of your work, the spirit in your doing of it, the sacrifice and promise of it, honor you. They place you among the idealists who count no sacrifice vain and no effort excessive when made to promote the spiritual ends of life. Your motive and your spirit indicate you as of the aristocracy in God's Kingdom, among whom no effort seems unrewarded if perchance it strengthen the appeal of God to the human heart. Hither you will send your little children with the comforting assurance that you have acted in the light of your highest wisdom and that of your Church in building this school. And now you stand expectant, waiting for the blessings of God to descend upon the heads of your children as they enter these doors. May I now undertake to interpret your hearts to you as you surrender this property to God and seal it to His purposes forever.

A civilization is high-minded and progressive in proportion as it has ambitions for its children. The utmost challenge to our foresight is found in our duty of making health and character secure in children, and in giving to them undimmed spiritual vision and alert intelligence during the days when in soul and body they are entrusted to our care. Parents and the ideals of parenthood offer the supreme test of a civilization. Noble parents find their happiness in the nobility of their children. The future finds its hope of spiritual power and its promise of moral advancement in what is accomplished today for the intelligence and refinement of children.

May I say in this presence that America has often sinned grievously against the welfare of her children. I say this as scholarly men and women of every shade of political and religious belief have said it; reluctantly, remorsefully, but with courage and hope. We have had many parents in our fair country who were careless and incompetent. Sometimes this fault was due to their error. More often perhaps it was due to circumstance over which they had no control. Many parents have been driven by the pressure of need to send their children to the factory or to the street trades, when by every claim of humanity and mercy they should have been at school and at play. I need not dwell on such

lamentable facts. We know and regret them. But to the glory of American parenthood and civilization let us believe, as I do believe, that the nation's heart is right; and that in that heart there is a profound longing, a fixed intention to do justice to children, and to protect childhood at every point where ignorance, sin or malice might endanger it. And well may this be so, for the wisdom of any age, the foresight of its statesmanship, the power of its aims and the challenge to its genius are declared infallibly in its care of children.

All parents who are right-minded wish to see their children honorable, intelligent and efficient. Howsoever parents be divided in a civilization, through principle, faith or prejudice, they are one in hope and effort for the purity, refinement and honor of their children. The home is the blessed channel through which the purest motives, the noblest thoughts, the most refined ambitions of a civilization touch the hearts and minds of children and quicken them into life.

All parents who believe in the Divinity of Jesus Christ, in the sanctity of His law and the charm of His personality and the power of His Church wish that their children may know and love our Blessed Master, may be filled with reverence for His law, and may hunger for the indwelling of His spirit. There are many parents in our day who have lost their faith in Jesus Christ. I have already alluded to those among them who are right-minded and conscientious. I speak not of these again, but refer now to parents in whose hearts we find surviving a tender personal attachment to Jesus Christ. Such parents are spiritually minded. They wish to see their children honorable, intelligent, efficient. They wish to see their inheritance made secure to them. I am not among those who under-rate the sincerity of such Christian parents or misunderstand their motives. It appears, however, that parents of this type are content to rely upon the chance of home training, Sunday school, established services and personal choice in transmitting the Christian faith to their children. There are, undoubtedly, vast numbers of Christian parents who believe that this work of handing down the faith is not complicated, is not difficult or exacting of time and effort. If I understand them rightly, they feel that both the intellectual and emotional elements of religion are easily mastered, and that the home and the Church and personal will are sufficient to the task.

Observers insist that there is a marked falling off in church attendance outside of our own circles. There are more who hold that the decay of faith in Jesus Christ and in the faithful knowledge and discipline of His moral law is in some way the result of our American educational system, in which we separate soul from mind in the process of training. I do not know whether or not any critical analysis is possible by which we might definitely prove the relation. In any case it is striking to note that increasing belief in the adequacy of non-religious education is accomplished by decreasing belief in the Divinity of Jesus Christ.

Catholic parents, like other Christian parents and other good parents of whatsoever kind, wish to see their children honorable, intelligent, efficient. You are unlike others in the form of your Christian belief and in your estimate of the danger to it in modern conditions. The honor that you hope to see established in your children is an honor whose solid foundations are laid down in sure knowledge of the law of God. The intelligence for which you hope in your children is an intelligence that associates with all life, knowledge of God and of our destiny in Him, knowledge of the moral law that leads to Him, and of the spiritual vision that declares Him to be the Way, the Truth and the Life. It is an intelligence in which soul and mind are merged in vision and spiritual impulse. The efficiency for which you hope in your children is an efficiency held subject forever to spiritual values, discounted to the welfare of the soul and the spirit of Divine worship. The ambitions that you would awaken in your children are those alone which recognize your spiritual instinct and approve themselves before God. In your concept of God and your relationship with Him, there is not an activity or social process, there is not a social institution, there is not a recess of the heart itself from which God may be driven as an outlaw. And therefore it is that God is not outlawed from your school.

The foremost of all the obligations that you Catholic parents feel toward your children is that of handing down to them our Catholic faith undiminished in vigor, unmutilated in content, unquestioned in its proper jurisdiction over heart and mind. God is our God at all times. There is no moment when His call does not strike our ears, when the menace of sin does not stand outside the most carefully guarded threshold of the heart. There is no time when turbulent passion may not threaten our moral stability

and imperil the moral integrity of life. The roots of sin are deep within us. Some consistent and measured process must drive the thought of God deep into our being. And at every point where we have need of redemption or there is danger of sin, God must place a Guardian Angel to defend us.

Is this task easy? Is it after all a question of personal choice? May its successful issue be risked on haphazard provisions which are secondary in life? I dare not think so.

Religion is internal, personal, transforming. It is knowledge, law, spirit, motive, habit. It cannot be mastered by emotion or produced by temperament. Every child born to Catholic parents has a right to the full traditions of its faith, traditions that lead back to Calvary and point forward to the Everlasting Throne. I mean by that faith, belief in God, in the Blessed Trinity, in the personal Divinity of Jesus Christ, in the Divine institution of the Church, in its sacramental ministry and its priesthood, in its lawgiving power where the soul is concerned, and in its forms of worship, petition and sacrifice. Our children need supremely to be protected against the impression that religion is one department of life, whereas it is of all life. They must know the God Whom they would adore. They must know the content of the Revelation which Jesus Christ brought to us and of the Redemption which He secured to us. The disguises of temptation, the processes of sin, the practice of self-deception are not understood except after painstaking instruction and consistent attention. Knowledge of .this kind is fundamental in character, vital to everyone of us in the Christian life; as necessary in the child of fifteen as in the statesman of sixty. Thus it is that we feel that our faith is a whole culture, a whole civilization, a whole philosophy of life if you will.

The three agencies in our civilization which bear fundamentally on the formation of the child are the home, the church and the school. I would not, and I do not, underrate the power of a Christian home in shaping the character of children. The home can accustom them to morning and evening prayer, to reverent attitudes toward sacred things, to the habit of obedience, to the discipline of conscience and faithful attendance at Mass and Sacraments. The home may give good example and wholesome precept when taken at its best. But we must face the facts of life as they are. You and I have often joined in lamenting the

diminishing influence of the home in the life of the child. This is a great social process against which we struggle in vain. It appears in all homes. In addition many parents lack the training required to teach religion to children. Many of those who have the training lack the time. Many of those who have the training and time lack the energy or the sense of responsibility in this respect. As a result we must with grave reluctance admit that the power of the home in handing down the tradition of Christian civilization is inadequate to the task.

The church, like the home, can do much, but it cannot do enough. Sunday Mass and instruction, Sunday-school, sodalities and clubs, useful as they are, fall short at best of what is needed in the handing down of faith to children. Parish life is complicated. Priests are occupied with many cares. Parishes are large. There are hundreds when not thousands of children to be trained. The utmost that the parish church and clergy can do is pitiably inadequate.

Home and church have a supreme interest in the faith of children. Both are inadequate on the whole to the task of handing down that faith. This is supremely true now at a time when the faith and morals of children are threatened at every point. Do we not find in the modern spirit a general tone of rebellion against the knowledge of God and the discipline of His law? Do we not find in the modern spirit a frenzy of self-indulgence and an insistent demand for pleasure that dims the spiritual vision and stills the emotions of the soul? Is there not danger for our children in much that appears in the daily newspapers, in much that appears in the magazines, in fiction, in debased art, in the theater? Is there not in the associations of our children danger of contact with the spirit of skepticism and even scoffing? In a word, is there not danger of one kind or another in everyone of the fundamental forces around which modern life is organized?

Where, let me ask you, will our children hear with sympathy and understanding the law of repentance for sin, the law of self-denial, the law of interior moral discipline, the law of prayer? What agency is now working upon our children that will save for them the sense of personal responsibilty before God for sin? Where is the agency that will acquaint them in detail with the subtle processes of sin which darken the understanding, weaken the will and strengthen the inclination of evil? Who can read the Gospel of Jesus Christ or listen to His word and declare that

these things are not of that Gospel? Who will read the Gospel of Jesus Christ and tell us that these things are easily mastered, that personal sanctity and faithful belief are of easy acquisition? Where are we to find the foundations of faith identified with the foundations of life itself? These are the questions that stir Catholic hearts and awaken Catholic solicitude and drive Catholic parents before the altar, where they send up their prayers to the Throne of God in the hope that Divine Mercy may shield the precious souls of their little children.

You Catholic parents have caught the mighty impulse that courses through the body of your Church from its maternal heart. You have reached forth and taken the third great agency of culture, the school, and you have pressed it into service to save the spiritual inheritance of your children. You builded this school in order that it may help home and church to form your children's faith and prepare them to face the world. This school becomes a part of every home in the parish to which God has sent little children. Teachers, parents and priests are now associated in and through this school as coordinate agencies for the traditions of faith no less than knowledge. You have builded this school and you will send your children to it because you love your God and because you are the victims of conviction, because you cherish your children tenderly and wish that they worship and serve Him in faithful love and peace. You wish that the earliest memories of childhood be sanctified through the associations of faith. You wish the dawning intelligence of your children to meet, to know, to feel tenderly toward the symbols of your religion before sin shall have opportunity to mislead their steps. You do not look at God through a classroom. You do look at the classroom through God. This is the secret of your insight. This is the fountain of your wisdom. If there is a better way of serving God and handing down your faith to your children, our Lord has denied to us both the vision to see it and the impulse to seek it.

The school which you have builded is in very truth a temple for the spirit of God. Here His Blessed Name may be pronounced in worship and in petition without apology and without challenge. Here the symbols of religion may adorn the walls and no one may question their right to be there. Here every accepted standard in the science of art of teaching will be respected, and every approved method of the schoolroom will be followed with conscientious care. Without in any way diminishing attention to intellec-

tual training, to which I have not felt it necessary to refer in detail, you have added the spirit of faith, the atmosphere of worship, the tone of Christian life for the honor of God and the spiritual integrity of your children.

Shall we apologize to anyone in this world for drawing the school into the service of God? Shall we minimize the value of faith and the content of its teaching in order to escape the embarrassment of conflict with other views of life? Shall we yield to circumstances that make principle difficult and compromise inviting? God forbid that we do it. You take His proffered Hand in love and trust, and you count no effort sacrifice if it keep yourselves and your children within reach of His protecting Shadow.

If we lived in a time when parents had leisure and opportunity to care adequately for the spiritual welfare of their children, the need of religious schools might not be so marked. If we lived in a day when the forces around which social life is organized, operated in full obedience to the law of God as we know it, I could not for myself see any particular need of religious schools. The interests of God and of faith would in the nature of the case be safeguarded. But taking life as we find it and as your children must face it; taking religion as we possess and love it; taking the modern home as we know it and the modern spirit as we feel it, there is little hope for the spiritual future of our children except in the religious school.

It may be that God has permitted the situation to confront you as a challenge. If it be so you have met the challenge well. You have builded a school, through sacrifice and renunciation, to which I think God cannot be indifferent. You have prepared a new channel for the tradition of the Incarnation down the ages. You have erected a new citadel for the souls of your children. I honor and revere you for this work. All of the assurance of my faith, the vision of my priesthood, the spiritual sympathy which it is my privilege to feel are linked together in the congratulations which I offer you today. By the force of all of these I do believe that God will bless you and your children throughout your days and their days for this your faith, for this your brave endeavor. Give to your God then with quickened hearts the title to this building. Seal it to Him. Give Him the keys and go your various ways in love and trust. Believe with all the power of your souls that His compensations will not be long delayed.

THE EDUCATION OF WOMEN DURING THE RENAISSANCE*

(Continued)

ENGLAND

In the Royal Court itself the classics found favor from the beginning of the reign of Henry and Catherine, but with the birth of the Princess Mary (1516) came definite educational plans, in which the needs of the girl were alone considered. A humanistic father, like Henry, whose domestic virtues were as yet untainted by germs of social vice, could share his sympathies with the Renaissance mother so perfectly fitted for the rôle of guardian to her daughter and governess of a school of princesses. The education of Mary was begun, therefore, from the cradle and, according to the pedagogical ideas handed down from her illustrious grandmother, Queen Isabel, she had as companions in work and in play a few noble maidens chosen with care. Among these were her first cousin, Frances Brandon, daughter of Mary Tudor and mother of Lady Jane Grey;[334] and the Lady Elizabeth, daughter of Gerald Fitzgerald, the Earl of Kildare. The latter, the "Geraldine" of the Earl of Surrey's poems, was a kinswoman of the subject of Leonardo da Vinci's "La Gioconda," or "Mona Lisa," both being descendants of Geraldini brothers, Guelf exiles from Florence, the family of "Mona Lisa" having retired to Naples, while that of "Geraldine" emigrated to England where "Geraldo" became "Gerald" with the added distinction "Fitzgerald" as Earl of Kildare.[335]

The soul of this little school was the Queen Mother, whose character in this capacity is drawn by Vives in his dedication to the "De Institutione Christianae Foeminae" and in the chapters of the same work in which he treats of the virtues and duties of motherhood and the early training of the child. He makes clear the allusion when he says:[336] "And this work (most excellent and gracious Queen) I offer unto you in like manner, as if a painter

*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfilment of the requirements for the degree Doctor of Philosophy.

[334] Cf. Watson, *op. cit.*, 160.

[335] Vasari, *op. cit.*, Vol. III, Pt. 3, p. 14 ff.; Staley, *Famous Women of Florence*, Chapt. VI. London, 1909. Cf. Watson, *op. cit.*, 70.

[336] *Preface.* Translated by Hyrde, in Watson, *op. cit.*, 87.

would bring unto you your own visage and image, most cunningly painted. For like as in that portraiture you might see your bodily similitude; so in these books shall you see the resemblance of your mind and goodness; because that you have been both maid, wife and widow, and so you have been handled yourself in all the order and course of your life, that whatsoever you did might be an example unto other to live after. But you had leaver the virtues to be praised, than yourself; howbeit no man can praise the virtues of women, but he must needs comprehend you in the same praise, howbeit your mind ought to be obeyed. Therefore you shall understand, that many like unto you be praised here by name expressly: but yourself spoken of continually, though you be not named. For virtues can never be praised, but they must needs be praised withal, that be excellent in them, though their name be not spoken of. . . . Therefore all other women shall have an example of your life and deeds: and by these books that I have dedicated unto your name, they shall have rules and precepts to live by; and so shall they be bounden unto your goodness both for that which itself hath done in giving example: and that it hath been the occasion of my writing."

As governess little Mary had the Countess of Salisbury, niece of Edward IV and mother of Cardinal Pole, the "Blessed Margaret Pole," later martyred in the cause of Papal supremacy.[337] The Princess' physician was Thomas Linacre, who also directed her first studies and wrote for her the *Rudimenta Grammatices*.[338] Vives was at the English court from 1523 to 1528 and, while it is doubtful whether he actually taught the princesses, his share in directing the work of their tutors was not inconsiderable. In 1523, the year of his arrival in England, the Queen requested him to draw up a plan of studies for the Princess. In response he produced the *De Ratione Studii Puerilis* (for a girl), concerning which he says: "You have ordered me to write a brief plan of study according to which thy daughter Mary may be educated by her tutor. Gladly have I obeyed thee, as I would in far greater matters, were I able. And since thou hast chosen as her teacher, a man above all learned and honest, as was fit, I was content to point out details, as with a finger. He will explain the rest of the matters. Those questions which I thought either obscurely

[337] Cf. Catholic Encyclopedia, *Margaret Pole (Blessed)*.
[338] Cf. Watson, *op. cit.*, 14.

treated or omitted by writers on the art of grammar I have noted somewhat copiously. I pray Christ that this plan of teaching may effectively help thy daughter to her erudition and virtue."[339] At the conclusion of the work the author says: "This is only, in my view, a rough sketch of studies. Time will admonish her as to more exact details, and thy singular wisdom will discover for her what they should be."[340]

But what Vives does here suggest is neither little nor slight. As a "heuristic Latinist" he proves himself the colleague of D'Arezzo, indorsing all the views of the Italian humanist on methods for language and literature, and supplying further directions in forcible passages on drill in both Latin and Greek classical pronunciation, on colloquial matter for conversation exercises, on the detailed use of the note book, and on the exercise of memory. The suggestions here given for written exercises from the vernacular into Latin on short themes of courtesy or morality were widely adopted by his successors both in England and elsewhere. With all the practical educators of his school, Vives places more stress on the moral content of the works to be read than does his predecessor, D'Arezzo. For the girl's reading he highly recommends the Christian Latin poets and among heathen poets he prefers Lucan, Seneca, and Horace. His devotion to the Ancients does not forbid him to include also among the books worthy of study the Paraphrases of Erasmus and the Utopia of Sir Thomas More. Among works of piety and religion the New Testament was to be read both morning and evening under the tutor's direction. Vives here prefers prayers said in the vernacular, or, lacking this, a thorough understanding of the Latin prayers used, by means of oral translations.

The practical part taken by the Queen in Mary's schooling is suggested by a letter which she addressed to the Princess, apparently after they had been separated by reason of the divorce negotiations. In an undated letter from "Oborne" she says: "Doughter—I pray you thinke not that any forgetfulnes hathe caused me to kepe Charles so long here, and answered not to you good Letter, in the whiche I perceyve ye wold knowe howe I doo. I am in that caas that the long absence of the King and you troublethe me. My helthe is metely good; and I trust in God, he that sent me the last dothe it to the best, and woll shortly torne it

[339] Watson, *op. cit.*, 137.
[340] *Ibid.*, 147.

to the fyrst to come to good effecte. And in the meane tyme I am veray glad to hear from You, pecially when they shewe me that ye be well amended. I pray God to contynue it to hys pleasour. As for your writing in Lattine I am glad that ye shall chaunge frome me to Maister Federston,[341] for that shall doo you moche good, to lerne by him to write right. But yet some tymes I would be glad when you doo write to Maister Federston of your owne enditing when he hathe rede it that I may see it. For it shalbe a grete comfort to me to see You kepe your Latten and fayer writing and all. And soo I pray You to recommaunde me to my Lady of Salisbury. At Oborne this Friday night. Your loving mother—Katherine, the Quwene."[342]

In the "Privy Purse Expenses" of this Princess is given a glimpse of her physical exercises and of her further accomplishments in music and needlework. Here are items of outlay as follows:[343] "To Christopher that keepeth my lady graces grey hounds.[344] For mending of my lade graces virgynall.[345] To Paston saynt marke Daye techyng her on the vyrgynalles.[346] To Chambre the same day for techyng her on the lute.[347] For gold to embroyder a qwyssion.[348] For Silver to embraudre a Boxe for my lady Elizabeth grace."[349]

To the lessons in practical morality hourly given Mary by her mother and governess, were added moral precepts from the *Satellitium sive Symbola* which Vives composed for her,[350] saying in his dedicatory epistle:[351] "It has been customary that a satellitium (escort, guard) should be attached to princes, to keep constant watch over the safety of their life and body . . . but I for my part, often requested by your mother, an illustrious and holy woman, will set around thy soul a guard, which will preserve thee more securely and safely than any spearmen or bowmen whatever.

[341] John Fetherstone. Cf. Madden in Preface to *Privy Purse Expenses of the Princess Mary*, p. cxxix. London, 1831.
[342] *Original Letters, illustrative of Eng. Hist.* Edited by Ellis, II, 19. London, 1825. Cf. Madden, *ibid.*
[343] *Privy Purse Expenses of the Princess Mary.* Edited by Frederick Madden. London, 1831.
[344] *Ibid.*, 22.
[345] *Ibid.*, 15, 21.
[346] *Ibid.*, 26.
[347] *Ibid.*
[348] *Ibid.*, 50.
[349] *Ibid.*
[350] Watson, *op. cit.*, 151 ff.
[351] *Ibid.*

For a body-guard has been known to desert its Emperor, for reward, or for fear, or for sport. . . . But this body-guard of mine once assimilated by thee in good faith, for thy safety, will block the way against all attacks and assaults on thy breast. For there is greater danger to the soul from the forces and cunning of vices than to the body from either external or internal contests. And as each one's soul ought to be so much dearer to him than his body, so the more crafty and hidden snares of vices and their tyranny are more grievous, and their destruction of the soul is more violent and horrible.

"You will receive, therefore, from me two hundred guards, or a few more, whom you will get to know familiarly, so that neither by night nor by day, neither at home nor in public, will you permit yourself to depart a finger's breadth from them."

Vives closes the epistle with these words: "May the Lord Jesus impart to thee His spirit, that thou mayest live most happily, as long as ever may be, and that thou mayst prefer goodness before all fortune." It is dated from Bruges the Calends of July, 1524. Among the "body-guards" are maxims like the following: *Generositas virtus, non sanguis.*[352] *Magnum satellitium, amor.*[353] *Princeps, multis consulendo.*[354] Each symbol is accompanied by an exposition of its meaning, the entire work being in Latin.

The influence which Catherine of Aragon exercised in the moral training of Mary is manifest in the letters that passed between them. In one of these the Queen writes: "I will send you two Books in Latin, one shall be, *de Vita Christi*, with the Declaration of the Gospels; and the other, the Epistles of St. Hierome, that he did write always to Paula and Eustochium, and in them trust you shall see good things. And sometimes, for your Recreation, use your Virginals, or Lute, if you have any. But one thing specially I desire you, for the love that you owe unto God and unto me, to keep your Heart with a chaste Mind, and your Body from all ill and wanton Company."[355]

Henry's early proclamations, concerning the government of the Church as he found it, are enlightening as to the religious instruction which he had given to the princess in better days. These,

[352] *No.* 53.
[353] *No.* 65.
[354] *No.* 121.
[355] "Two Important State Papers," in *Historical Reprints*, XV, p. 6. Edinburgh, 1886.

for instance, concerning rites and ceremonies, among which are such articles as the following: "On Candlemas Daye it shall be declared, that the bearynge of Candles is done in the memorie of Christe, the spirituall lyghte, of whom Simeon dyd prophecye, as it is redde in the churche that daye."—"On Ashewenisday it shall be declared, that these ashes be gyven, to put every christen man in remembraunce of penaunce at the begynnynge of Lent, and that he is but erthe and asshes."—"On Palmesonday it shall be declared that bearynge of palmes renueth the memorie of the receivynge of Christe, in lyke maner into Jerusalem before his deathe."—"On Good Friday it shall be declared, howe crepynge of the crosse, sygnyfieth and humblynge of oure selfe to Christe, before the crosse, and the kyssynge of it a memorie of our redemption, made upon the crosse." "And at foure tymes in the yere at the leste, to declare the sygnification of the other ceremonyes."[356]

These proclamations are evidence that the practical religious instructions given to the Princess Mary were not inspired by superstition. On the entire subject of Mary's struggles to preserve her faith and of her attitude towards heretics when Queen of England, evidence is not wanting in favor of her natural spirit of uprightness and clemency. Her motives in adopting the political methods common to both Catholic and Protestant rulers in her time when dealing with public movements of this nature, are clear from historical records.[357]

With the coming of Catherine Parr serious study and sober living were held in honor at the Court as in the days of Catherine of Aragon, with the difference in religious influence brought about by the Queen's Puritan leanings and her outward adherence to the King's rights of supremacy in Church and State. Catherine Parr's early education had been in all respects like that of the Princess Mary. Her knowledge of the classics, her skill in music and in artistic needlework, all recall the exercises of the princesses at the Royal Court. Born about 1513, Catherine was three years Mary's senior. In her early teens she learned well the duties of a devoted stepmother, as wife of Edward, Lord Gainsborough, and guardian of his grown-up children. When married to the widower John

[356] *Tudor Proclamations*, 30 *Henry VIII.* Edited by Garnett. Oxford, 1897.

[357] Cf. *Tudor Proclamations* 1 *Mary I, Ibid.*; Catholic Encyclopedia, *Mary Tudor*; Stone, *History of Mary I, Queen of England*, London, 1901; Vacandard, *The Inquisition*. Translated by Conway, New York, 1908.

Neville, Lord Latimer, she was still under twenty, and only at his death did she change her religious beliefs, "When," says the Protestant biographer, "unbiased by the influence of that zealous supporter of the ancient system, she found herself at liberty to listen to the impassioned eloquence of the apostles of the Protestant faith."[358]

Because of her Puritan sympathies Catherine Parr was the "joy of the University of Cambridge," and, it may be said, the foster mother of the Renaissance movement which set in through Geneva. The part which Catherine had to play, however, as Queen of Henry VIII and stepmother to the royal children, revealed her diplomatic tendencies and rendered null her Puritan influence in the education of the English woman. In her "Lamentations of a Sinner" is portrayed the duplicity of character which enabled her to manage so cleverly her dangerous husband while taking the liberty secretly to differ from him in matters of religion. Here she styles the "Godly and learned King" the Moses who has taken away the veils and mists of error and subdued Pharaoh, the Pope of Rome; while she levels against the "gospelers" of her own sect and of Cambridge the shafts of would-be indignation. In the passages addressed to women she is again the practical Puritan. Here she says: "If they be women married, they learn of St. Paul to be obedient to their husbands, and to keep silence in the congregation and to learn of their husbands at home. Also, that they wear such apparel as becometh holiness and comely usage, with soberness, not being accusers or detractors, not given to much eating and delicate meats and drinking of wine, but that they teach honest things; to make the young women sober-minded, to love their husbands, to love the children, to be discreet, housewifely, and good, that the word of God may not be evil spoken of."[359]

To Catherine Parr's views as here expressed and to the resulting rigor in the matter of Elizabeth's *toilette* has often been attributed the reacting excesses in freedom of dress manifested later on by that Princess. Whatever may be said as to Elizabeth's proficiency in the classics it is generally admitted that the fuller and richer side of Renaissance training failed to leave its impress upon her mind and character. To the child of Anne Boleyn the essential influences were wanting, and lacking these influences the weaker side

[358] Strickland, *Lives of the Queens of England*, V, 1–28. London, 1842.
[359] Strickland, *ibid.*, 44.

of her nature asserted itself when Machiavellian policy took possession of her judgment and petty vanity claimed her heart. Nothing can be farther from the humanistic ideal than the fitful woman, elated with flattery and driven to desperation by indifference or a show of neglect. And nothing so surely indicates the absence of the genuine humanistic spirit as the bombastic element of literary style.[359a] But if Catherine Parr failed to seize the whole meaning of the possibilities of her task her supervision of the Princess Elizabeth's studies was nevertheless characterized by motherly devotion and earnest zeal. Richard Coxe at first taught both Prince Edward and Elizabeth, instructing them in the rudiments of Latin grammar from Linacre, and exercising them in the subject matter of Vives' *Satellitium sive Symbola.*[360] In 1544, when Elizabeth was nine years old, Grindal, a pupil of Roger Ascham, was engaged as her tutor,[361] and in 1548 Ascham himself assumed the charge, holding it for two years. Writing to Sir John Cheke on the twelfth of February, 1548, he says of the invitation of Elizabeth: "That illustrious lady is thinking of having me in the place of Grindal. . . . She told me how, the Queen and the Lord Admiral had labored in favor of Goldsmith; and I advised her to comply. I praised Goldsmith. . . . I prayed her not to think of any good to be got by me, but to let nothing stand in the way of her bringing to perfection that singular learning of which Grindal had sown the seeds. It cannot be believed, most accomplished Sir, to what a knowledge of the Latin and Greek tongues she will arrive, if she goes on as she has begun under Grindal. . . ."[362]

As Latin secretary to Queen Mary and afterwards to Queen Elizabeth, Ascham did good service to the cause of humanism, by his classical culture influencing the Court circle and seconding the efforts of the Royal Ladies, whose taste for the New Learning he could appreciate. From his letters it appears that during these earlier years at Court his feelings were not embittered by religious controversy. The man who later on could boast that he thanked God he had visited Italy but once and that his stay there had been but nine days,[363] did not learn to belittle and libel the Catholic

[359a] Cf. Madden in Preface to *Privy Purse Expenses of the Princess Mary*, London, 1831.

[360] Cf. Watson, *op. cit.*, 1.

[361] Cf. *The Whole Works of Roger Ascham.* Edited by Giles, Pt. I, Vol. I, pp. xlvii and lvi.

[362] *Ibid.*, p. lvi. Letter LXXXV.

[363] "The Scholemaster," in *Whole Works*, III, 138.

clergy because of unfriendly behavior on the part of their adherents. His attitude towards Queen Mary is always that of the devoted servant and subject, grateful for her friendship and for that of her ministers. Besides the evidence of this mutual good will given in the letter addressed to Lady Clarke there are other letters which reveal the same spirit. Thus in 1554 he writes to the Bishop of Winchester:[364] "No time since I was born so sticketh in my memory as that when I, unfriended and unknown, came first to your lordship with my Book of Shooting, and what since that time you have done for me, both with King Henry, King Edward, and Queen Mary, I never shall forget, nor hitherto have hidden, either in England or abroad. . . ."

Again in a letter to Sturm, dated September 14, 1555, he says:[365] "All that the former kings, Henry and Edward, bestowed upon me, has been restored and doubled. I have been made secretary for the Latin tongue to the king[366] and queen; and I would not change it, so help me Christ, for any other way of life that could be offered me. Stephen, Bishop of Winchester, Lord High Chancellor of England, has patronized me with the greatest kindness and favour, so that I cannot easily determine whether Paget was more ready to recommend me, or Winchester to protect and exhalt me. There have not been wanting some who have endeavoured to hinder the flow of his benevolence towards me on account of my religion, but they have not succeeded. I owe much therefore to the kindness of Winchester and I willingly owe it. . . . I have often been meditating to speak to him of your great analytical work. I know he favours literary study, and I promise myself much from his bounty. . . ."

Through this spirit of union, despite conflicting beliefs, the Court could profit from Ascham's practical ideas on the teaching of the classics. These ideas he embodied in his method of double translation, doubtless testing out this method in teaching Elizabeth. In "The Scholemaster," he later left to his successors the results of his experience.[367] Vives' plan of composing bits of useful and interesting matter in the vernacular and requiring the pupils to put it into Latin[368] is also recommended by Ascham. On this

[364] *Ibid.*, Vol. I, Pt. II, p. 418.
[365] *Ibid.*, Vol. I, Pt. I, p. lxxxvi. Letter CXCI.
[366] Philip.
[367] *Whole Works*, III, 177.
[368] "De Ratione Studi Puerilis." Translated by Watson, *op. cit.*, 144.

point he says[369]: "Write you in English some letter, as it were from him to his father, or to some other friend, naturally, according to the disposition of the child: or some tale, or fable, or plain narration, according as Aphthonius beginneth his Exercises of Learning; and let him translate it into Latin again, abiding in such place where no other scholar may prompt him. But yet, use you yourself such discretion for the choice therein, as the matter may be within the compass, both for words and sentences, of his former learning and reading."

Among the ladies who shared with Lady Clarke the benefits of Ascham's learning were the sisters of the unfortunate Lady Jane Grey, Lady Katherine and Lady Mary Grey, with Lady Margaret Seymour and her sister, Lady Jane Seymour, daughters of the Earl of Somerset.[370] From the eulogy bestowed by Ascham on Cole and Christopherson,[371] it is evident that humanistic tutors were well provided here.

The work accomplished by Catherine of Aragon and Catherine Parr thus bore its best fruit in the Court of Queen Mary. The perfect understanding that existed between the Puritan Queen and her Catholic stepdaughter is everywhere manifest in the history of their domestic relations,[372] but perhaps the best evidence of their friendship is that found in Udall's dedication to Queen Catherine Parr of the translation of Erasmus' "Paraphrases." Of Mary's translation of the Paraphrase of St. John's Gospel he here says:[373] "It [England] may never be able enough to praise her Grace for taking such great study, pain and travail in translating this Paraphrase of Erasmus upon the Gospel of St. John, at your Highness' special contemplation, as a number of right learned men would have made courtesy at, and also would have brought to worse fame in the doing."

Udall's eulogy of the Princess, appended to the dedication, may be said to have been the swan song of the English humanistic theorists in the cause of the higher education of women:[374] "O how greatly may we all glory in such a peerless flower of virginity as her Grace is! who in the midst of courtly delights, and amidst the

[369] "The Scholemaster," Book II. In *Whole Works, etc.*, III, 171.
[370] Strickland, *Lives of the Tudor Princesses*, 191.
[371] Letter to Lady Clarke (*supra*).
[372] Cf. Madden, Preface to *Privy Purse Expenses of the Princess Mary*, p. cxxxv ff. London, 1831.
[373] Watson, *op. cit.*, 148.
[374] *Ibid.*

enticements of worldly vanities, hath by her own choice and election, so virtuously and so fruitfully passed her tender youth, that to the public comfort and gladful rejoicing, which at her birth she brought to all England, she doth now also confer unto the same the inestimable benefit of furthering, both us and our posterity, in the knowledge of God's Word, and to the more clear understanding of Christ's gospel. O royal exercise indeed of virginly education! O inestimable and precious fruit of maidenly studies. O noble success of princely spending the time, especially in a woman."[375]

The third phase of the English Renaissance, originating with John Calvin and finally centering in Geneva, took also an important part here in the humanistic training of girls. At the Royal Court the spirit of the Spanish-Italian phase of the movement prevailed, on the intellectual side, and on the moral and religious side either Catholic or Anglican influence, as political events determined. Catherine Parr's humanistic education had been Catholic, and she had brought to the Court only a suggestion of the Puritan Revival, while the University of Cambridge, where this current of thought was especially acceptable, still failed to impress the household of Henry and his successors. But at the minor courts the Genevan influence was particularly felt and it is to these courts that the Puritan ideals of woman's education appealed.

The education of Lady Jane Grey is typical of this phase of the English Renaissance. In the Lady Jane are embodied all the characteristics of the classical culture that looked to the ancient languages as to a means above all of Scripture study, and which emphasized a moral and religious training rigorously opposed to social enjoyment and to the cultivation of every form of beauty, whether in life or in the fine arts. Even at her father's court, under the tutelage of Eylmer, the Lady Jane manifested signs of aversion from the outdoor pastimes in the enjoyment of which her mother had been bred in company with the Princess Mary. In Ascham's account of his visit to Bradgate is given in this respect a foreshadowing of the future Puritan maiden, while his report of her impatience under the exactions of conventional forms and the restraints of serious application to other duties than book lessons

[375] For further evidence of the solid literary accomplishments of the Princess Mary, see Madden, Preface to *Privy Purse Expenses*.

reveals the spirited nature of the child and the heroic courage needed to gain that perfect self-control with which she was later on to meet the demands of justice. According to Ascham[376] the Lady Jane pitied those "good folk," her parents, for believing hunting a pastime and for disdaining the reading of Latin and Greek. From this passage it cannot be inferred that Jane's mother lacked either taste for the classics or the knowledge of them.[377] The humanist is here setting forth the plea of his school in favor of mildness in discipline, a feature of the system abundantly exemplified in the spirit of that phase of the Renaissance under which the Lady Jane's training was commenced.

When the Marquis of Dorset gave over his daughter to the care of her guardian, the Lord-Admiral Thomas Seymour, she first came under the influence of Calvinistic teaching, and began under Bucer[378] the course of training which distinguished her after career.[379] Her correspondence with Bullinger reveals the history of this phase of her education. In one of her letters addressed to him she writes:[380] "On many accounts I feel myself indebted to God, the greatest and best of beings, but especially for having, after I was bereaved of the pious Bucer, that most learned man and holy father, who night and day, and to the utmost of his ability, supplied me with all necessary instructions and directions, and by his advice promoted and encouraged my progress in probity, piety, and learning; for having, I say, granted me in his place, a man so worthy to be revered as yourself, who, I hope, will continue as you have begun, to spur me on, when I loiter, or am inclined to delay. No better fortune can, indeed, await me, than to be thought worthy of the wise and salutary admonitions of men so renowned, whose virtues, who shall sufficiently eulogize? and to experience the happiness enjoyed by Blesilla, Paula, and Eustachia, to whom the divine Jeronymus imparted instruction, and who were brought by his discourses to a knowledge of sacred truths—or the happiness of the aged lady, to whom the divine John addressed an exhortatory and truly evangelical epistle—or lastly, the happiness of the mother of Severus who profited by the lessons of Origen and was obedient to his precepts. . . .

[376] "The Scholemaster," Book I. In *Whole Works, etc.*, III, 118.
[377] *Supra*, 109.
[378] Bucer and Peter Martyr Vermigli were both in England in 1549.
[379] Strickland, *Lives of the Tudor Princesses*, 109.
[380] Nicolas, *Memoirs and Literary Remains of Lady Jane Grey*, 6 ff. London, 1832.

"I now come to that part of your letter which contains a panegyric on myself. Your praises, as I cannot claim, so also I ought not to allow. Such of my acts as bear the characteristics of virtue, I must ascribe solely to that great Being who is the author of all my natural endowments. . . .

"To conclude, as I am now beginning to study Hebrew, if you can point out the way in which I may proceed in this pursuit to the greatest advantage, you will confer on me a great obligation. . . ."[381]

Among the many testimonials of sincerity left in the writings of Lady Jane the most significant is the letter addressed to her sister Katherine on the eve of her execution. It is written on the blank leaves of her Greek Testament:[382]

"I have sent you, good sister Katherine, a book, which, though it be not outwardly trimmed with gold, yet inwardly it is of more worth than precious stones. It is the book, dear sister, of the laws of the Lord; it is His Testament and last Will, which He bequeathed to us poor wretches, which shall lead us to the path of eternal joy; and if you, with good mind and an earnest desire, follow it, it will bring you to immortal and everlasting life. It will teach you to live—it will teach you to die—it will win you more than you would have gained by possession of your woeful father's lands."

While the spirit of this phase of the English Renaissance was favorable to the cause of woman's classical education, its influence was practically annulled by the failure of its leaders in the political struggle that followed Henry's assumption of autocratic power. On the other hand, the impression made upon England by the translation and publication of Vives' *De Institutione Christianae Foeminae* was effaced by the action of the monarch in banishing its author[383] and consummating the downfall of the Queen. By these two concerting acts the cause of woman's education in England lost at one stroke the services of a great humanist and the influence of a powerful patroness, and in consequence the Spanish-Italian current of the New Learning was seriously checked. The movement still struggled on but so feebly that it spent itself within the precincts of the Tudor courts.

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[381] This letter is dated 1552.
[382] Strickland, *op. cit.*, 187 ff.
[383] McCormick, *Hist. of Education*, 198. Washington, 1905.

For preserving to the girl the fruits of Renaissance culture in either phase of its development, England failed to provide. The democratic ideals in pedagogy everywhere fostered by humanism were here hopelessly shattered against the stony breast of Tudor Policy. In vain did the banished Vives address to the once "noble King Henry" one more appeal in favor of womankind. The earnest warning of the *De Officio Mariti* [384] fell upon deafened ears. Equally in vain did the author of *The Governour*, Sir Thomas Elyot, hasten to voice the sentiments of his school in a brave *Defense of Good Women.*[385] Henry's initiative autocratic acts did promise well for the cause of humanism but the early subsequent events of his reign left no doubt as to his intention. In the acts of visitation of monasteries and nunneries, for instance, the instructions to visitors included directions as to enquiries to be made into the provisions for training the novices in "holy learning."[386] It might be presumed that under a humanistic sovereign a liberal patronage would be extended to the existing convents of women. Granting that these institutions were to die out for want of candidates to the conventual life when the transformation of belief would have been accomplished, the buildings and rents of these privately endowed schools would naturally be devoted to the girl's training and to that of her teachers in institutions reverting to the State. But the subsequent Acts of Suppression[387] and the gifts of convent property thus made to the Tudor nobles, shut up these free schools that were prepared to accept the humanistic ideals and removed from the daughters of the Commons the possibility of a classical education. The few grammar schools that were later established under Henry and Edward to replace the numerous monastic schools that had been suppressed were preparatory to the universities and did not contemplate the needs of the girl. With the change in the Church government came also a gradual decline of the Guilds which removed the possibility of repairing the loss caused by the sudden breaking-off of their power in educational matters.[388] To these

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[384] *Opera.* II, 395 ff.

[385] Cf. Watson, *op. cit.*, 211.

[386] "Instructions of King Henry VIII, etc." In *Historical Reprints, XIII*, Edinburg, 1886.

[387] *Statutes of the Realm, III*, 27 *Henry VIII, cap.* 28; 31 *Henry VIII, cap.* 13. Quoted in Bewscher, *The Reformation and the Renaissance*, 64, 79. London, 1913.

[388] Cf. Catholic Encyclopedia, *Guilds*; Guggenberger, "Medieval Guilds," *General History of the Christian Era*, Vol. II, p. 140.

acts of government policy were added the wanton destruction of libraries in the vandalism that tore down the works of art preserved in the churches and monasteries.[389]

The reaction under Queen Mary was vigorous but short-lived. Her restoration of the Crown possessions belonging to the Church laid the foundation of a new system of institutions, but time was needed to bring about a like manifestation of justice on the part of the nobles.[390] The confirmation by the Pope of the grants of abbey lands made to the nobles by Henry, while it had the desired effect of facilitating their return to the faith,[391] did not prompt them to hasten their benefactions to their benefactors. Before a fair adjustment could be effected the final blow was dealt by the Laws of Elizabeth. During this reign, not only was a liberal education in England impossible to non-conformists, but even such non-conformists as had means found it sufficient risk to smuggle into foreign parts for their schooling those of their sons who seemed destined to the ministry, without attempting the risk for the less urgent needs of their daughters.[392]

The pedagogical theory in the cause of womanhood that had found expression in the work of the Chelsea Circle—of More, Hyrde, Erasmus, Vives and Elyot, was thus in England destined to work out its influence in the world of reality but for a few short years, then to find its embodiment on the Elizabethan stage in the seeming creations of a poet's fancy. After generations might conclude that earth must needs be too sordid and human society too man-ridden to serve as the milieu for the prototype of Shakespearian womanhood. The Puritan maiden of the Renaissance was to remain a memory in the world of reality but only as an awe-inspiring example of the chilling effects of "other-worldliness" as over-emphasized in the Genevan phase of the English Revival. The narrow classicism of this phase opened the way for the realistic reaction, and this reaction must have followed in England as elsewhere had the movement there gained ascendency.

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[389] Cf. *The Loseley Manuscripts, etc.* Edited by Kempe, London, 1836. Among "Curious Old Parochial Accounts," p. 162, is the following with similar items for sales of Church plate, etc.: "It'm solde by ther tyme to Thomas Kendall, all ower lattyn bokys of parchment, for the som'e of xs."

[390] Cf. Stone, *The Hist. of Mary I*, Appendix.

[391] Catholic Encyclopedia, *Mary Tudor.*

[392] Cf. 27 *Elizabeth, cap. II, sec. 5.* In *Select Statutes and Other Constitutional Documents.* Edited by Prothero, p. 85, Oxford, 1898.

(To be continued)

THE HOME OF THE LAKE POETS

To the traveler in England, few places offer more charm than the English Lake district, the fascination of whose scenic beauty is equalled by its literary associations. Situated in Westmoreland and Cumberland, it has for the American tourist the further recommendation of convenience to Liverpool, from which it may be reached in four hours on the Great Western Railway. The route runs due north through the historic towns of Preston (the home of Francis Thompson) and Lancaster, then beyond the borders of Lancashire to Kendal. A branch line connects Kendal with Windermere, the gateway of the Lakes.

Last summer it was especially pleasant to escape thither from the incubus of the war which made itself felt in Liverpool. My train journey was pleasantly whiled away in studying the faces and manners of the stolid northern folk who were my fellow-passengers, and in listening to the novel idiom of their conversation. Their rough vernacular contrasted strangely with the brogue which I had been hearing again during a two-months' holiday in Ireland. Yet now and again my enjoyment was broken by the sound of flying showers against the carriage window. I felt that, while all Lakeland lay before me, yet the weather promised anything but fair for my brief sojourn there before my return to America. Fortune was to be kind, however, and the rain and sunshine of the next few days seem to me now in retrospect to have enhanced, as no steady sunlight could, the vernal charm of the scenery.

Windermere, of which Bowness, on the water's edge, is really an extension, dominates the lake at a distance of a mile. It is a modern little town, and a pleasant summer resort, with villas and gardens. One of its links with a past is Elleray House, now much renovated, but once the home of "Christopher North," Professor Wilson, the friend of De Quincey. He it was who wrote in his native Doric that Scotch symposium "Noctes Ambrosianae." Eager to get my first impressions of the district, I ascended the incline of Orrest Head, whence a wide view may be had. Below lay the whole lake with its

islets, outspread through its length of ten miles. Its shores, belted with woods, presented that aspect of sylvan loveliness which marks the district. Here and there a farm with its grazing cattle, added a note of rusticity to what else might have seemed merely decorative. The soft hills, which in parts hung over the lake, blended harmoniously with the other features. Somewhere, in the landscape, I felt that many a beck was flowing, or waterfall tumbling noisily, and that many a lonely tarn caught the clouds in its silent mirror. The general impression was that of quiet tender beauty, and pastoral calm breathed by Nature in her gentle ministrations. Twilight was gathering, and when I descended the contour of the lake was spangled with the lights of evening.

At the northern end of the lake, six miles distant, lies Ambleside, the center of the Lake district. Thither, forming one of a party, I motored next morning. The sky was overcast, a mist of rain alternating with bursts of sunshine. Yet, though the changing vistas of the lake at times were veiled, the wild morning freshness deepened and enriched the colors of bracken and copse, now setting all the leaves a-tremble, or dappling them with light and shadow. The road descends steeply through deep woods to Ambleside, situated near the confluence of the rivers Brathay and Rothay. Today it is a garish place, the headquarters of the tourist traffic. Two miles beyond we reached Rydal Mount, a modest grey house, the residence of Wordsworth in his last years; then, at the distance of a stone-throw, Rydal Water. At its head is a knoll, climbed by steps, from which, through interlacing boughs, a view may be had of this miniature mere. It is called the "Poet's Seat," being Wordsworth's favorite post of observation. Farther on a neat little cottage called the "Nab," at the side of Rydal Water, is pointed out as having once been the home of Hartley Coleridge—"Li'le Hartley," as he was affectionately known by the peasants—the Prodigal Son of the Lakers, who wasted his substance of genius by intemperance, but won all hearts by his gifts of humanity. The cottage has been entirely restored, so we looked in vain for the ingle-nook whence he "cracked" pleasantly with an admiring circle. In view of his after-career the lines written in his

infancy, in which Wordsworth dwelled with boding preoccupation on his future, seem prophetic:

"O blessed vision! happy child
Thou art so exquisitely wild,
I think of thee with many fears
For what may be thy lot in future years."

Yet, despite mischance and misadventure due to the weakness, inherited, no doubt, from his illustrious father, it is pleasant to know that he preserved through all "a young lamb's heart among the full-grown flocks." The poems he has left us reflect the introversion and plaining of a sensitive nature in defeat. One exquisite little lyric in the "Golden Treasury": "She is not fair to outward view, as other maidens are" will serve alone to keep his memory green in English letters.

Another mile brought us to Grasmere, the loveliest of the lakes, suddenly revealed by a winding of the road where it nestles in seclusion against a background of hills. The little lake with its single grassy isle fringes the road, and its waters lap the stony strand beneath a screen of oaks and alders. At its farther end the smiling village of Grasmere, rich in memories, sparkles like a gem in its setting of mountains, wood and water. The little place was drenched with rain, and odorous with flowers which drooped over the walls in wild profusion. Eagerly we turned up a side street which led to Dove Cottage, for many years the home of Wordsworth and later of De Quincey. It is a large, substantial house, standing a little off the road inside a wall breast-high, and backed by a neat orchard-garden at a footing of the hills. Creeping plants festoon its walls, and true to De Quincey's description, it is still embowered in roses and jessamine. This, then, was the goal of my pilgrimage. It was with a sense of reverence that I entered and spoke to the old lady, Mrs. Dixon, who acted as cicerone, and does the honors of the house for visitors. She ushered us through a little porch or hallway into a spacious front room on the ground floor, stone-flagged and wainscoted, having a large fireplace and diamond-paned cottage windows with commodious window-seat. This, which served as the principal room of the cottage, is furnished as it was in Wordsworth's time. Here it was that De Quincey, as he

tells us, first met Wordsworth, and his sister. Adjoining it is Dorothy's bedroom. Mrs. Dixon remembered her, but only as she was in later years when her mental faculties were quite eclipsed. Yet even then she liked to be noticed by visitors, we were informed.

Upstairs, immediately over the principal room, we were shown an apartment similar in size, which served the poet as study, library and parlor. Here, no doubt, many of his earliest freshest lyrics, and solemn, thoughtful idylls of Nature were written. This, too, is the sanctum, "populous with books," described in his "confession" by De Quincey, the scene of his opium potations. A bookcase over the fireplace contains the first editions of Wordsworth's works, and some original manuscripts of the poems. Hanging on the wall are framed autograph copies of some of his poems and letters written by his family and friends, as well as a number of portraits of members of his circle. Here we noticed in turn the winning boy's face of Hartley Coleridge; the countenance of De Quincey, discolored by opium but beaming with intellectual light; the sweet girlish beauty of his daughter, Mrs. Baird Smith; the intellectual poise of Sarah Coleridge's head; the matronly expression of Mrs. Wordsworth. One picture in particular arrested my attention because of its suggestive quality. It was a sketch of Wordsworth, his back toward us, passing beneath an overarching tree as he ascends a country lane. The long, ungainly form was prominent, but on his head, bowed in thought, seemed to rest the benediction of the uplands. A portrait of Dorothy revealed, alas! not the tremulous sensibility of the Dorothy of De Quincey's impassioned description "with the shooting lights in her wild eyes," but the dimmed look and flaccid features which tell too plainly of mental decay. As we gazed we were reminded how pitifully Wordsworth's assurance, that "Nature never did betray the heart that loves her," was made void in her case whom Nature so signally failed to save.

It was with such thoughts that we wended our way to St. Oswald's churchyard, which holds all that was mortal of the poet and his sister. There at the back of the Church—an old delightful feeling about it of a deep seclusion and dell-like sequestration . . . . lay for ever under the eyes of Southey."

For one whose interests are more commercial than literary the bustling pencil factory in the town will well repay a visit. Having inspected the process of pencil-making, as it was now growing late, we started on our return journey, and circling Derwentwater and Thirlmere, arrived at dusk in Ambleside.

Our objective next morning was Hawkshead, the hamlet where Wordsworth spent his schooldays, the seed-time of his soul. It lies on the off side of the lake, three miles west of Windermere and sixty miles south of Ambleside. On our way we passed, within the limits of Ambleside, Fox Howe, the ivy-covered villa of Dr. Arnold, whose famous son was to continue the tradition of Wordsworth in English poetry. Later we crossed a mountain stream, the river Brathay, a name memorable because of its association with Charles Lloyd. He, the friend of Coleridge and Charles Lamb, a poet of promise, young, wealthy, lived with his wife and family in this vicinity. He died miserably—demented, his household scattered. To De Quincey in after years the brawling of this stream on its rocky bed was like "the sound of pealing anthems, as if streaming from the open portals of illimitable cathedrals," which seemed to chant a requiem over the grave of Charles Lloyd, and the ruin and dispersion of his household.

Hawkshead we found on our arrival to be a quaint, old-world village with crooked streets and alleys, perched on a hillside a little north of Esthwaite Water. Yet even here the war has made itself felt by its toll of sixty casualties. Scenically, it offers no particular attraction to the passing visitor. Its charm is that of old-fashioned modes of life and home-spun simplicities to be imbibed slowly and insensibly after the manner of Wordsworth in the "Prelude." Dame Tyson's little cottage at which he boarded is hidden away in the alley of a side-street, and, because of its position, does not command any wide view. The grammar-school, however, is of more interest. Characteristically enough it lies within the confines of an old church and its sloping graveyard at the head of the village. It is a plain structure with the name of its founder, Archbishop Sandys, over the doorway. Within, it consists of a single low-ceilinged room and an attic. The schoolroom has an ample fireplace and, for sole furniture, some seats running along the walls, faced by rude standing-desks. On the latter are roughly carved the names of past pupils, among

them that of Wordsworth. The walls are bordered with famous lines from his poetry written in uncial characters, to-wit: "Small service is true service while it lasts," also "The child is father of the man," and "I could wish my days to be bound each to each by natural piety." This last line seemed to me suddenly to strike the key-note of the place. Here was inbred in Wordsworth that ancient *pietas* which with him was to become a religion, and to appear touched to such fine issues in his poetry. The ties of hearth and home and the feeling for Nature, which this primitive, withdrawn region fostered, were to blend in him into a sacred reverence. Abroad, at his doors, when bird-nesting, when boating or skating on the lake, or climbing the crags he was to feel the beckonings of the spirit that dwells in the shy places of Nature, which he ever after followed to his heart's ease. Yet one could not help wondering how his optimistic creed would withstand today the horrors of this world-war which had levied on his beloved Hawkshead its heavy toll of lives!

A little to the west Coniston is situated near its lake. There in the churchyard rests the stormy, yet feminine spirit of Ruskin. Over his grave is a simple grey-green Celtic cross, beautifully carved with figures symbolical of his works. Across the lake, at the northeast corner, may be seen his mansion Brantwood, peeping from its covert of woods. The way from Coniston to Grasmere lies through the surroundings Swiss in character. The country is well watered with streams and richly clad with waving foliage, while the serried Langdale Pikes which indent the sky-line present varying outlines when seen from the road winding at their base. Now and then a rude farmhouse and croft add a homely touch to the landscape. A shepherd driving his flock of little mountain-sheep, whom we encountered in one of the woodland lanes, brought vividly to mind a pastoral idyl of Wordsworth. It was a detail which delicately embodied the spirit of the scene, and dwelled pleasantly in my memory as we re-entered Grasmere. Grey pile with square church-tower—beneath a spreading yew, are their graves of touching simplicity, unmarked save by a rude head-stone inscribed with their names and date of death. Some lover of the poet had dropped a chaplet of leaves on the greensward as a token of his devotion. Immediately outside, "Rotha's remembering wave" murmured softly beneath the

wall. Behind Wordsworth's grave lies Hartley Coleridge, associated with him in death as he was in life. "Let him lie by us; he would have wished it" Wordsworth had directed the sexton. "Keep the ground for us—we are old people and it cannot be for long." The sole object of interest in the Church is a votive tablet erected to the memory of Wordsworth. Its chaste simplicity and distinction of phrasing are worthy of the hand of the poet Keble who framed it.

Lingering in the churchyard one could not help musing on the pathetic or tragic memories its simple graves recalled. Here is buried Kate Wordsworth, whose death evoked such transports of grief in De Quincey. She, the "pet Marjorie" of the Lakers, is best described in the verses of her father:

> "Loving she is, and tractable, though wild;
> And Innocence hath privilege in her
> To dignify arch looks and laughing eyes;
> And feats of cunning."

Hither for months after her death De Quincey came nightly to prostrate himself on her grave. Here, too, lies George and Sarah Green of Easedale, who perished in a night of snow and tempest, astray amid the trackless fells. The fortitude and resource of the children, especially of Agnes, who for days vainly awaited their parents' return, is touchingly celebrated by De Quincey in his "Early Memorials of Grasmere." Such various occupants the narrow confines of this little graveyard shelter, where poet and peasant, child and wastrel, sleep together linked in the bonds of a common humanity, hoping to be undivided at the Judgment.

The road from Grasmere to Keswick runs through wilder, more imposing scenery. Continuing our route we pressed on to Thirlmere, alighting beneath the brow of mighty Helvellyn to visit the tiny church "Wythburn's modest house of prayer." About the deep waters of the lake couch the craggy mountains, a rocky ledge or shelf of which has been hewn into a road. The natural grandeur of the scene, however, may be spoiled for the fastidious tourist by the fact that Thirlmere, "the home of the breezes," has been pressed into modern uses as a water-supply for Manchester. Thence our course led through the defiles of Borrowdale to Derwentwater. On the way we passed many pedestrians trudging blithely despite of occasional scuds of rain. No doubt the succeeding bursts of sunshine which flooded the fells made abundant compensa-

tion. While a freshening wind blurred the waters of the Derwent some cattle, wading lazily in the shallows, suggested the warm atmosphere of a summer's day. Yet the famous falls of Lodore at the head of the lake, were leaping in full spate, swollen by the recent rains. The drive beside this oval lake was attended by subtle effects of light through a screen of leaves, the shadows of the mountains imaged in the lake, the view of wooded coves and bays, and the sound of falling water. Friar's Crag, because of its Ruskin memorial, claimed our attention. Here it was, on this rocky knoll crowned by a clump of trees overlooking Derwentwater, as he tells us in Praeterita, that his eyes were opened in early infancy to the beauty of Nature. At the farther end of the lake lies Keswick, an industrial mountain town, famed as the place of abode of Southey and Coleridge. Their residence, Greta Hall, may still be seen on an eminence near the bridge which spans the Greta. While Southey's poems do not possess the attraction of the other lake poets, yet the reader of his admirable Letters is interested in noting his environment. The superb prospect from his house is best described by De Quincey. "The lake of Derwentwater in one direction with its lovely islands, a like about ten miles in circuit; the lake of Bassenthwaite in another; the mountains of Newlands arranging themselves like pavillions; the gorgeous confusion of Borrowdale just revealing its sublime chaos through the narrow vista of the gorge; whilst the sullen roar, not fully visible on this side of the house, was closed for many a league by the vast and towering masses of Skiddaw . . . . . This grand panorama of mountain scenery, so varied, so expansive, and yet having the mere." Here we lingered yet a day in the home of the poets, viewing again

"The little nook of mountain ground
. . . . . .
Sweet garden-orchard, eminently fair
The loveliest spot that man hath found."

Only one regret remained with me as I returned to Liverpool—that, through lack of time, I could not visit Ullswater, the scene of the "Daffodils." The lonely reaches of the lake offered a coyer, more recondite charm, but I must needs be content that its daffodils should "flash before the inward eye," and that their haunt should remain for me Ullswater unvisited.

FLORENCE MOYNIHAN.

THE FUNCTIONS OF ATTENTION

Attention is a selective act of the mind. It results from fixing the mind upon an object or a small group of objects and withholding it from other objects in the field of consciousness. The second element, the holding of the mind upon the object is just as important as the first. To bring about the most effective concentration of thought, the extent of mental vision must be narrowed as much as possible.

Psychologists usually distinguish two kinds of attention and the distinction between them refers to the effort involved in the act. Some acts of attention are not marked by conscious effort and this is termed passive, spontaneous or involuntary attention. In active, compelled or voluntary attention the acts are marked by conscious effort and sometimes very strongly.

In passive attention the will is not present, while in active attention it is always present and often in a very energetic form. When attention is given without the will, the object attracts the mind, it holds the mind in its own firm embrace and interest is the result. The child cannot attend unless it is interested and there can be no effective teaching without interest. This holds good for all grades of students from the kindergarten to the university. Teaching must be made interesting and spontaneous attention will be the inevitable result. In order to accomplish this, illustrative material is necessary and it is as necessary to the teacher in the country school as the laboratory is to the professor of chemistry or physics.

Interested or involuntary attention should predominate in good study, but it alone will not suffice, for a time will come when the pupil must apply himself from other motives than interest.

The power to hold the mind steadily to any line of work is characteristic of the most highly trained and well disciplined mind. Children, and also many adults, cannot give voluntary attention for any considerable length of time. By experience we have learned the difficulty of keeping the mind on something not especially interesting for half an hour. It is not easy to compel the attention to dwell on uninteresting things.

By accomplishing disagreeable tasks and by doing things in which we are not interested we can often attain some desired end. Our aim may be some coveted knowledge or increased power of

thought but even if the task is unpleasant we will eventually gain interest. Compelled attention may work the same way. Attention which pupils give through compulsion is of but little value unless it holds them to a task long enough for the teacher to convince them of its attractiveness and worth. At first this attention may require great effort, but after interest is aroused and when once the will decides, if it persists in the decision, new motives will come to its support and the attention becomes involuntary. The power to attend can be readily cultivated by persistent practice. It is very beneficial to study, then, for it vivifies consciousness, intensifies impressions, fixes objects in the memory and makes all mental and physical work effective. The will is strengthened and this gives increased power of attention.

Voluntary attention must be reënforced by interest, then the attention will become involuntary which is the most effective in all study. The proper cultivation of voluntary or active attention is the great educational problem. The child has little will-power or power of self-direction. The spontaneous life of the mind is the only mental life that the child or the undeveloped man is capable of living but it contains the germs out of which the life of judgment and of the will is developed. In order to get the pupil to study right, the teacher must strive to overcome the passive attention for then the will is strengthened. As the will is strengthened, which is the same as an increase of voluntary attention, the mind centers itself upon objects of its own choice and the real, and the best education of the individual results. In a school where interest has changed voluntary attention into involuntary, the intellectual atmosphere will be filled with curiosity, energy, vigor, and application.

Voluntary attention also involves continuity and intensity of mental effort. Continuous and intense application will completely master a problem or a lesson that momentary and disconnected attention would not even begin. The work will also be done in little time and by these acts of volition the pupil forms habits of study while preparing his lessons or he acquires his art of study while actually studying and this is of great importance. The habits of mind that are formed in youth will mark the pupil long after his school life is over.

Ribot describes the method of bringing forth and solidifying voluntary attention thus: "In the first period the educator acts

only on the simple feelings. He employs fear in all its forms, rewards and tender and sympathetic emotions. During the second period artificial attention is aroused and maintained by means of feelings such as love of self, emulation, ambition, interest in a practical line, and duty. The third period is that of organization; attention is aroused and sustained by habit. Acquired attention has become a second nature. Individuals refractory to education and discipline never attain to this period; in such people voluntary attention is seldom produced."

Both kinds of attention are absolutely necessary, for voluntary attention will set the mind to work, while involuntary holds it to the work. In school we must have the child's attention, made voluntary through interest; but the attention which comes directly through interest will not suffice, for it leaves the mind unregulated; the will must bring the mind to a focus if there is to be any real education or mental discipline.

From experience as well as from study it has been found that involuntary attention must be the greater with young children, before the power of volition can be cultivated. It must also prevail with older pupils but in most cases it results from the cultivation of will-power or adherence to duty and truth.

SR. M. LAURENTINA, C.P.P.S.

Maria Stein,
Mercer County, Ohio.

THE ART OF STUDY

The term "art" is used in two senses. The "Art of Study," according to Hinsdale, means first, personal skill or practical ability, in carrying on studies, and secondly it means study as a subject of investigation, consisting of its own peculiar method and rules. The pursuance of some subject, such as mathematics or science, in accordance with an intelligent plan may be taken as an example of the first meaning. The second meaning may be illustrated by the pupil studying to find out the method and rules of the art, either by his own effort or through the instruction of a teacher or an author.

True study is the vigorous application of the mind to any subject. Study should consist of thinking and it should also incite to reflection. After this comes assimilation, which means to make the new thought connected with our old thoughts or, in other words, to make what has been received an integral part of one's self. It seems that young people do a great deal of studying without reaping the benefit of their work. This is waste in education. Therefore, it is extremely necessary that the student work with a clear conception of the aim to be attained in study. He will do this if he is taught the art of study as soon as it is possible for the skillful teacher to conform his mind to this pleasant, yet difficult, task. When is it possible, and when should the teacher begin this work? Our effort should be not only to teach the child, but to enable him to teach himself. By starting thought we must make him eager to instruct himself. The teacher must either bring the things that are not known to the pupil, or lead the pupil to the things not known. The little child comes to school with his own ideas and knowledge. He is supposed to promote his mental advancement. The normal child is eager to learn and is interested in anything embraced in his own experience. But interest must be aroused in other things, and the teacher puts books into his hands with the obligation of showing him how to use them. The first lessons in reading are also the first lessons in study, for this branch opens up to the pupil the truths contained in all books and libraries. The teacher should conscientiously assist the child, who learns how to learn by actually learning and who acquires the art of study by actually studying. There are only two ways of acquiring this art and they

are as follows: first, the teacher must help the child to learn his lesson, explaining the language, correlating it with previous lessons and illustrating with things of the outside world; second, the teacher must work with the pupil and guide him while leading him forward. He cannot tell him how or what to do, but must see that the work is actually done and done in the right way.

The formal art of study belongs to a later period, when the pupil is given work to be done at his desk, or when he is given a recitation to prepare. Now the pupil must learn to work independently and this is the very core of the art of study. When the books are put into the hands of the pupil, as a source from which he is to derive knowledge, the teacher must continue to give him assistance and must work with him, but not for him.

In the beginning, he simply leads the pupils to do the work in the prescribed manner and he only sees that they do the work well. By this method the real art of study will be gradually working itself into the mind of the child. Thus far, the teacher has protected the child against distractions and he has endeavored to persuade the child to apply himself as closely as possible to his work. Later the pupil, himself, discovers that his lessons are not so well prepared if he gives his attention to other things, when he is disturbed by companions or when he allows his mind to wander. If he reflects, these discoveries will influence his mind and affect his work. He sees order and system in what the teacher requires of him and he is pleased and encouraged in consequence. The art of study will pass unconsciously into the second stage and the teacher facilitates this passage. Hints and suggestions of practical value in the formal art of study are given. The principal function of the instructor is not so much to furnish with positive knowledge as to show where and how to find the knowledge. The teacher should also strive to instil a love for knowledge. Study periods should be both supervised and independent.

Young children do not know how to study the reading lesson for themselves; they must be shown by reading the lesson for them, before they attempt it. The lesson should be read, and read well, for them and they should follow closely in their own books. Suggestions as to emphasis, inflection and thought must be given but much should be left for them to think out. There is no other way in which children can get an idea of good reading, for many hear no reading in their homes.

Another means of cultivating the art of study is to assign lessons usually by the topic method; if then the right manner of study has been properly taught the pupil will find no difficulty in selecting and organizing the principal parts.

The appeal to high incentives tends to easy control. The teacher governs through motives that are ennobling. The work of discipline is lessened and the happy teacher is left free to devote all his time, energy and strength to the duties of instruction. Proper method of study will greatly reduce the work of both teacher and pupil. It will eliminate much friction in the process of study and all the work will be more effectual and more enjoyable. The pupil will attend regularly, execute all work promptly, act properly in and out of school and in fact he will endeavor to do right everywhere. The wayward pupil, through right methods of study can be lead to reflect and reform.

Character grows through every exertion of the will, and in learning and practicing the art of study the will is frequently and often vigorously exerted. Right thoughts, right motives and right actions make the character grow. Diligence, quiet, industry, regularity, economy of time, and all the dispositions that we labor to excite will be readily cultivated and will steadily build up the character of the child. Under the teacher's constant care he will be assisted to form good habits and he will acquire an art which will benefit him through life. How can he help attaining to the full usefulness destined for him by our Heavenly Father? If the man is to stand on the foundation laid in youth, does not this work require exactness and our greatest care and foresight? Our aim must be a correct method of training in right purpose, right thinking and right living.

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CURRENT EVENTS

FEDERATION OF CATHOLIC ALUMNAE

The members of the Catholic Alumnae Associations of the District of Columbia, who participated in the "Washington Day" celebration of the recent convention of the International Federation of Catholic Alunmae, have lately met and taken steps to organize their branch of the Federation along broader lines. The meeting, which took place on December 17 for the purpose of reporting on the recent convention, was presided over by Miss Ida Hill Bowie, alumna of Mount Saint Agnes College, Maryland, and Visitation Convent, Washington. In an interesting address Miss Ella Lorraine Dorsey spoke of the possibility of a larger organization of the Catholic Alumnae for the District. On account of the fact that there are in the neighborhood of ten thousand alumnae of various Catholic institutions resident there, it was urged that these alumnae be allowed membership in the local organization by virtue of their membership in a Catholic Alumnae Association.

The suggestion of Miss Dorsey was favorably received, and it was agreed that a resolution be drafted requesting the recognition of such an arrangement by the international headquarters. At present fourteen alumnae associations are included in the branch of the District of Columbia.

DEPARTMENT OF SUPERINTENDENCE OF N. E. A.

The 1917 meeting of the Department of Superintendence of the National Education Association will be held in Kansas City, Mo., from February 26 to March 3. The following is a general outline of the program which has just appeared:

The first meeting will be held Tuesday evening, at which time, in addition to the usual introductory program, an address will be given by a person of national reputation.

At the meeting Wednesday morning, the general topic will be—A Stronger Foundation for, and a Better Command of, Spoken and Written English, with four speakers representing elementary schools, high schools, normal schools, and colleges.

Wednesday evening the general topic will be—Uniform Standards and Correlative Factors in Public School Education, sub-divided into: (*a*) Standards of School Architecture and Schoolhouse-Construction; (*b*) Standards of Individual Health Among Children; (*c*) Standards of Personal Ethics and

Individual Conduct Among Children; and (*d*) Standardized Units of Achievements among Pupils and Measurable Standards of School-Administration.

Thursday morning the general topic will be—Defining the Scope of Education. The papers presented will be: (*a*) Legitimate Range of Activity of the Junior College from the Viewpoint of Public School Education; (*b*) Relations between and Differentia Defining Work of Public School Education and Philanthropy; (*c*) Relations and Lines of Demarcation between Field of Industry and Public School Education; and (*d*) Vocational Guidance Based upon Predetermined Mental Aptitude. Following the papers, there will be a report of the Committee on Relation between Boards of Education and Superintendents, after which the regular business meeting will be held.

Thursday afternoon will be occupied by round-table conferences. The conference for state and county superintendents will be presided over by Nathan C. Schaeffer, of Pennsylvania. The conference for superintendents of cities with a population of over 250,000 will be presided over by William M. Davidson, of Pittsburgh. The conference for superintendents of cities with a population between 25,000 and 250,000 will be presided over by Supt. E. U. Graff, of Omaha. The conference for superintendents of cities with a population under 25,000 will be presided over by Frank T. Vasey, Charles City, Iowa. The conference for Directors of Educational Research will be presided over by Walter S. Monroe, Kansas State Normal School, Emporia, and the conference on Compulsory Education, School Census and Child Welfare will be presided over by Supt. J. M. Gwinn, New Orleans.

Thursday evening the general topic will be—Observable Tendencies toward a Nationalization of American Education, with three sub-divisions: (*a*) Its Legitimate Field and Its Relation to State and Local Agencies; (*b*) Plans and Objects: How it Might be Made to Articulate with Local Initiative; (*c*) Results Which One Might Reasonably Anticipate.

Friday morning the general topic will be—Educational Poise. The first subject presented will be—Variations in the Ratio of Time to be Given to the Mental and Manual Elements in the Different Grades of the Elementary Schools and Their Relative Values in Developing Educational Symmetry: (*a*) As Related to the Mental Growth of Children; (*b*) As Related to the Child's Social and Economic Efficiency. The second paper will deal with—The High-School Teacher's Professional Preparation. The third paper will deal with—The Health Problems of the Rural and Village Schools, after which a report will be presented by the Committee on Military Training in the Public Schools.

Friday afternoon the first topic will deal with—Educational Innovations and Experimental Movements: (*a*) The New Country School; (*b*) Studying the Child's Educational Opportunities; (*c*) A New Organization of School Activities. Another topic will be—Kindergarten Training for Every Child. The Committee on Economy of Time in Elementary Education will make its report.

The first meeting of the National Council of Education will be held Monday evening. The topics discussed will be—A Constructive Program of the National Council, The Control of Educational Progress through Legislation, and The Control of Educational Progress through School Administration.

At the Tuesday morning session the subjects discussed will be—The Control of Educational Progress through School Supervision, The Control of Educational Progress through Educational Experimentation, The Control of Educational Progress through Professional Preparation, and The Control of Educational Progress through Professional Organization.

Tuesday afternoon, the Joint Committee on Health of the National Council and the American Medical Association will present a report, following which there will be a round-table discussion conducted by A. Duncan Yocum, University of Pennsylvania, of the Report on the Course of Study as a Test of Efficiency of Supervision.

At the first meeting of the Conference on Normal Schools, Charles McKenny, of Ypsilanti, will discuss—The Teacher's Growth in Service, and William M. Davidson, of Pittsburgh, will discuss—The Normal School from the Superintendent's Point of View. Franklin B. Dyer, of Boston, will lead the general discussion. At the second session Payson Smith, of Massachusetts will discuss—Standards in Teacher-Training, the general discussion to be led by Fred L. Keeler, of Michigan, and Charles P. Carey, of Wisconsin.

The subjects for discussion at the conference of City Normal Schools will be—Standards for Measuring Teaching Efficiency, Reciprocal Relations of the City Normal School and the City School System, Team-work of the Faculty, and a Report of the Committee on Organization.

During the session there will also be held meetings of the following associations and organizations:

National Society for the Study of Education.
Society of College Teachers of Education.
American School Peace League.
Conference of Teachers of Education in State Univerities.
Association of Principals of Secondary Schools.
School Garden Association of America.
Association of High School Supervisors and Inspectors.
National Federation of State Education Associations.
International Kindergarten Union.
National Conference of Deans of Women.
Educational Press Association of America.
American Home Economics Association.
National Association of State Inspectors and Supervisors of Rural Schools.
Educational Publishers Association.
Council of State Departments of Education.
National Congress of Mothers and Parent-Teacher Associations.
National Council of Primary Education.
National Council of Teachers of English.
National Association of Teachers' Agencies.

At a meeting of the Executive Committee of the National Education Association held at Albany, N. Y., Monday, December 18, it was unanimously agreed to hold the next convention of the Association at Portland, Ore., provided satisfactory railroad rates were granted by the Trans-Continental Passenger Association.

HIGH-SCHOOL SECRET SOCIETIES ABOLISHED

The Board of Education of the District of Columbia on December 20 voted to abolish all secret societies in the high schools of the District. The matter had been under consideration for some time, and action was taken only after investigation and deliberation by the committee on high and normal schools. With but one dissenting vote the following recommendations of the committee were sustained:

1. That on and after this date no student in the high schools of Washington shall be permitted to join a high-school fraternity or sorority. That the penalty for any violation of this regulation be made expulsion from school.
2. That the high school students now members of fraternities and sororities may retain membership until their graduation from the school under regulations now in force.
3. That a committee or commission be appointed to make suggestions at once to the faculties of the different high schools for the formation of social organizations to which all students shall be eligible; that this commission be made up of members of this committee with the superintendent of the schools, three citizens who are parents of pupils of high school age, and three representatives of each school faculty, to be chosen by the principal of the school and to include himself.
4. That this commission be a continuing body until abolished by order of the Board of Education.

According to a press report, the Corporation Counsel of the District of Columbia, on January 15, declared that the Board of Education was within its rights in adopting the above recommendations, and that a pupil guilty of an infraction of the rules may be expelled from the schools, as provided by the regulations of the Board.

NEW SOCIETY OF CATHOLIC WOMEN

On the feast of St. Francis Xavier, December 3, the first public meeting of the recently organized "American Missionary Association of Catholic Women" was held at St. Francis Hall, Milwaukee. Wis. Almost every parish of the city was represented. In all

about 500 women, mostly members and promotors, were present. The program consisted of musical and literary selections and an address by the Rev. C. M. Thuente, O.P., on the aims and objects of the Association. The Rev. Father Placidus, O.M.Cap., described his experiences as a missionary in Palau, Caroline Islands. The meeting was also addressed by Rev. Father Lynk, S.V.D., and the Rev. Bruno Hagspiel, S.V.D., delivered an illustrated lecture on "Women and Children in Pagan Lands."

The "Missionary Association of Catholic Women" was started in Europe in 1902, received the heartiest approbation of the two late popes, who granted the members numerous spiritual advantages, and numbers at present 180,000 members. The American branch was begun only last June and already has a membership of about 6,000, chiefly in the diocese of Milwaukee, whose archbishop, the Most Rev. Sebastian G. Messmer, is profoundly interested in the movement. At present steps are being taken to introduce the Association in other dioceses and to launch a new missionary magazine, which will be the official organ of the Association.

THE RELIGIOUS EDUCATION ASSOCIATION

The Fourteenth General Convention of the Religious Education Association, to be held at Boston, February 27 to March 1, will take up the theme "Religious Education and the Coming Social Order." The program is planned to face the question: How should youth be trained to meet the needs and demands of the great changes that are sure to follow the world war? The Convention is announced as one on "Preparedness"; not, however, a preparedness by armament but by education. The Association is an international organization, having members in all the warring countries, and it is expected that the attendance will represent many nations and lands.

In the departmental meetings some of the characteristic papers and discussions are the following:

Universities and Colleges.—The College Interpreting the New Missionary Spirit.—A Religious Interpretation of Vocational Guidance.

Theological Seminaries.—What Training in Education Should be Required of all Seminary Graduates?—The Relation of Courses in Religious Education to Courses in General Education.—The Professional Preparation of Teachers in the Seminary.

Churches and Pastors.—The Demand of the Coming Social

Order upon the Church.—Developing the Missionary Consciousness in the Modern Man.

Church Schools (Sunday Schools).—The School and Vocational Direction.—The School and the Pupil's Reading.—Adjustments to Recent Developments in Educational Methods, (1) As to Lesson Materials; (2) As to Methods of Teaching; (3) As to Organization and Administration.

Public Schools.—A Report of Recent Development in the Correlation of Bible Study with the work of the Public Schools. Problems of Moral and Religious Training Due to the Dominance of Vocational Studies.

Private Schools.—The Special Opportunity of the Private School in Religious Training. Faculty Provision for Religious Training. What Should be Included in the Curriculum of Religion in Private Secondary Schools? Making Religious Instruction Real by its Relation to the Student's Actual Life. Academy Courses in the Bible and Religion in Relation to College Entrance Requirements. What are the Salient Problems of Religious Education in Private Schools, and How May the Department of Private Schools of the R. E. A. be of Largest Service?

The Family.—The Old and New Foundations for the Family Altar. Family Prayers. The Training of Parents. The Responsibilities of Parents. Parents' Classes. Teaching Religion in the Home.

VOCATIONAL ADVISER FOR CITY

The School Board of Lynn, Mass., has created the position of vocational adviser and has elected John C. S. Andrew to the position, according to a late issue of *School and Society*. The new officer will visit factory owners and other business men, and provide a better correlation between the courses followed by high-school students and the positions that they subsequently fill. Mr. Andrew was formerly teacher of history at the English High School at Lynn.

EDUCATION IN 1916

There were 23,500,000 persons attending schools of some kind in the United States in 1916, according to estimates of the United States Bureau of Education. "This means," declares the Annual Report of the Commissioner of Education. "that approximately 24 per cent of the inhabitants of the United States are attending school, as compared with 19 per cent in Great Britain, 17 per cent

in France, 20 per cent in Germany, and a little over 4 per cent in Russia." The Bureau points out, however, that the result is much less favorable to the United States if daily attendance, rather than enrollment, is taken as the basis for comparison, since some of the other nations have better attendance and a longer school term than the United States.

The number of pupils in public kindergarten and elementary schools rose from 16,900,000 in 1910 to 17,935,000 in 1914, an increase of more than a million in four years. In the same period the number of public high school students increased from 915,000 to 1,219,000; and for 1915 the corresponding figure was 1,329,000. As the result of this increase of 110,000 in public high school students the total number of students in the 14,000 high schools of all kinds, increased to a million and a half. Of the 11,674 public high schools reported, 8,440 had full four-year courses. Approximately 93 per cent of all public high school students are in four-year high schools.

The report analyzes the number of teachers in the United States, showing that of the 706,000 teachers, 169,000 were men and 537,000 women. The number of men teachers has increased very slightly since 1900; the number of women teachers has almost doubled. In public elementary schools the number of men teachers has decreased 20 per cent since 1900, while the number of women teachers has increased 8 per cent. In 1900 teaching positions in public high schools were evenly divided between men and women. At the present time women outnumber the men by 8,000. The average annual salary of all teachers is $525. The figure is highest in the East and North Atlantic States, with $699 and $696, respectively, and lowest in the South Atlantic States ($329). It varies from $234 in Mississippi to $871 in California, and $941 in New York.

Cost of Education

Expenditures for education in 1914, partly estimated, totaled close to $800,000,000. An estimate making due allowance for the intervening two years and for items necessarily omitted, would easily bring the nation's current educational expenditure to a billion dollars. Public elementary schools cost in 1915 approximately $500,000,000; public high schools, $70,000,000; private elementary schools, $52,000,000; private secondary schools, $15,000,000; universities, colleges, and professional schools, $100,000,000; normal schools, $15,000,000.

Of the $555,077,146 actually reported for public schools in 1914, $398,511,104 was by the North Atlantic and North Central States. New York expended $66,000,000; Pennsylvania, $52,000,000; Illinois, $39,007,314; Ohio, $35,172,950; California, $26,579,804; Massachusetts, $25,492,292; and New Jersey, $23,284,096. Six States, New Hampshire, Vermont, Delaware, Wyoming, New Mexico, and Nevada, expended less than $2,000,000. On a per capita basis Utah ranked highest, with an expenditure for education of $10.07; Idaho expended $9.66 per capita of population; North Dakota, $9.62; Montana, $9.50; Arizona, $8.93; and Washington, $8.89; while Mississippi spent $1.48; South Carolina, $1.83; Alabama, $1.97; and Georgia, $1.98.

Gifts and bequests to education amounted to $31,357,398 in 1914, of which $26,670,017 was for universities and colleges, $1,558,281 for theological schools, and $1,495,773 for law schools. Since 1896 sums aggregating $407,000,000 have been given to educational institutions by private donors.

Educational Movements of the Year

In discussing educational movements the report points out that most of the recent contributions are in the domain of practice rather than in theory. The report declares: "There seems to be a clearer vision as to the essential aims of education. Educational surveys have multiplied to a remarkable extent; almost no field has now been left untouched, and the latest findings in scientific measurements are being utilized in survey work. The health movement in education has experienced a notable stimulus from the preparedness situation and the demand for military training. Rural education has more and more enlisted the interest of the general public outside of professional circles and has clearly become a problem of administration and financing, rather than promotion. Vocational education is advancing slowly, but steadily, in a way that seems to afford the best possible guaranty of permanence."

Because of the increase in cost of paper a much smaller edition of the Annual Report of the Commissioner has been printed and many school officers and librarians who have received the volumes in past years will be obliged to purchase them at cost from the Superintendent of Documents at Washington. Reprints of the various chapters will be available for free distribution in the limited amounts allowed by law.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

The Prayer Book for Boy Scouts, by Rev. Thomas S. McGrath. Published with Ecclesiastical Authority. New York P. J. Kenedy & Sons. 142 pages, leather binding, 35 cents; flexible binding, 15 cents.

When Cardinal Farley approved, by letter of December 26, 1913, the extension of scout work among Catholic boys, he designated certain conditions which must obtain therein: first, that there be organized distinctly Catholic troops; second, that some representative Catholic clergyman or layman be appointed on the local board of the boy scouts; third, that the scout masters be approved by the Catholic authorities; fourth, that no Catholic boy be allowed to join the boy scouts unless he be a practical member of the Junior Holy Name Society, or some kindred religious sodality. These conditions, of course, were specifically for the diocese of New York. In their spirit, consequently, and "with the fond hope that our Catholic boy scouts, living according to the maxims of their Holy Religion and the Scout Law, may become the flower and reserve force of the Church in America," this little prayer book has been written, and now appears with the full approbation of ecclesiastical authority. It is an admirable composition and should be in the hands of every Catholic boy scout in America. It contains all the usual items of prayer books, *e. g.*, calendars, ecclesiastical regulations, litanies, a method of saying the rosary, the form of administering Baptism, preparation for Penance and Holy Eucharist, incidental and occasional prayers and the manner of serving Mass; but it is distinguished above all by the pages addressed immediately to the boy scout himself, upon the spiritual character of his avocation—its duties and its responsibilities.

It was the author's purpose to make the little book "a source of guidance for the Catholic boy scout, to stir him on to a high standard of conduct and bravery, which should ever distinguish him. To attain this end, we have tried to emphasize the importance of character and the practice of solid virtue. In the rush and bustle of every-day life, the beautiful chivalrous courtesy of our American boy is apt to decline, so we trust the present volume

will instill and refresh in the minds and hearts of this growing generation that manly bravery, courteous manner and generous self-denial without which no genuine service can be rendered to one's neighbor, the State or the Church." In accordance with his purpose the author then addresses a word to the scout masters upon the solemn responsibility they have undertaken, and proceeds next to the scout's promise, taking it up section by section and demonstrating that it "spells fidelity to God, loyalty to your county, obedience to all lawful authority, love for your neighbor, self-esteem and respect for the care of your body, 'The Temple of the Holy Ghost,' and a high appreciation of the value of your immortal soul." The following pages are devoted to the scout law and all that it means to the Catholic boy scout—almost a brief review of ethics! For a scout must be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, reverent. He should possess a sterling character, should be a lover of good reading and of study, and his honor is always to be trusted unquestioningly. "Useful things for a boy scout to know," which will aid him in the practice of his religion, are next given in satisfying detail, and then, with a final word of encouragement and inspiration, the author leaves the scout to the prayers which will enable him to keep pure and bright the flame of his Catholicity. Truly, this book should be a powerful aid to the Catholic boy scout in living up manfully to his motto "Be Prepared," a motto which can only mean that he who subscribes to it must "always be ready in mind and body to do his duty to God, his neighbor and himself, and to live up to the requirements of the scout law and his holy religion."

THOMAS QUINN BEESLEY.

Yonder by Rev. T. Gavan Duffy, P.F.M. New York: Devin Adair Co., 1916. Pp. 170, 8vo. Cloth, $1.25. Postpaid $1.40.

This little volume consists of fragments, reflections and quaint stories, but it successfully reveals the work to be done in fields afar and the hardship attendant upon the doing of it. It is intended by the author to aid in breaking down the narrow parochialism that is choking the Catholic life out of many a native born Catholic.

Third Reader, by Sisters of St. Joseph. New York: MacMillan Co., 1916. Pp. 247. Price 40 cents.

The Elements of Civics, by John A. Lapp, Director of Indiana Bureau of Legislative Information, Lecturer in Political and Social Science, Indiana University. Indianapolis: Bobbs Merril & Co., 1916. Pp. xviii+399.

This volume is intended primarily for the children in the grammar grades and the first year high school. It is an attempt to teach civics systematically in the seventh and the eight grades. The subject is approached from the economic standpoint, but the work does not end in the teaching of economics. It aims at giving the pupil a working knowledge of the forms of government under which we live.

Music Book Printing, with Specimens. Boston: F. H. Gilson & Co., 1915.

"This book presents in concise form information concerning the preparation of music manuscript, the correction of proof, the amount of music which should go on a given size page, and other matters of interest. . . . There are included several specimen pages showing styles of music composition, the size of music type."

Some Problems in City School Administration, by George D. Strayer, Professor of Educational Administration, Teachers College, Columbia University, assisted by Frank P. Bachman, Ellwood P. Cubberley, William T. Bawden and Frank J. Kelly. Yonkers-on-Hudson: World Book Co., 1916. Pp. xi+234.

This is the latest volume of the School Efficiency Series edited by Paul Hanus. It is a departure from the original purpose of the series, which was to be confined to the survey of the New York schools. The basis of this work is a survey of the schools of Butte, Mont., which was made by Dr. Strayer and his associates. The survey of itself is of interest to the citizens of Butte, but the facts brought forth and the conclusions arrived at are of interest to all who are concerned with the problems to be met with in

the administration of city school systems. The general value of this book is set forth by Dr. Hanus in the editor's preface: "When the report on the Butte survey appeared, I suggested to Dr. Strayer that, if agreeable to him and to his associates, I would like to publish it as a volume of the School Efficiency Series, because, like the New York and Portland reports, it embodies a record of facts concerning a particular school system which it is impossible otherwise to obtain. Also, like those other reports, it embodies methods of study, schools and school systems and discusses principles of procedure in the school activities that are universally applicable—just such concrete facts, methods and principles as constitute the most available material we can obtain for critical analysis and evaluation by all students of education, and particularly by superintendents of schools and other school officers."

The conclusions and recommendations given at the close of the volume are clear-cut and to the point, as may be seen from the following paragraph: "A careful study of the law under which the school district has been organized makes it clear that the Board of School Trustees is vested with large authority in the control of public education. The commission recommends that there be a clear differentiation between the legislative functions exercised by the board of school trustees and the executive powers vested by them in the superintendent of schools and the school clerk. There can never be any adequate administration of schools without the placing of large responsibility upon executive officers, chosen by the board of school trustees, and this responsibility can never be adequately met except when the board vests in the superintendent of schools authority commensurate with his responsibility."

This conclusion is sane and of much wider application than that pointed out here.

THOMAS EDWARD SHIELDS.

School Organization and Administration, a Concrete Study Based on the Salt Lake City School Survey, by Ellwood P. Cubberley, Professor of Education, Leland Stanford, Jr., University, assisted by Jesse B. Sear, Lewis M. Terman, James H. Van Sickel and J. Harold Williams. Yonkers-on-Hudson: World Book Co., 1916. Pp. xiv+346.

This volume is included in the Educational Survey Series. It has an interest much wider than a survey and might be properly designated a study in School Organization and Administration. We are told in the publisher's preface that "The conclusions of the report, unlike those of most surveys which have so far been made, are favorable to the superintendent of schools, and the report is a rather strong testimonial as to the value of the fifteen years of service he had given to the city. The chief criticism of his work is in the over emphasis he had allowed, as revealed by the tests made of the work in the schools, of the instruction in the so-called fundamental school subjects."

It is customary to hear schools and school systems criticised because of the so-called fads or the emphasis placed on the new phases of educational work. The present instance is of an opposite character. The superintendent of the Salt Lake City schools asked for the survey to be made by competent authorities outside of the State to ally the volume of criticism which had developed concerning the instruction and supervision being given in the schools of Salt Lake City. Evidently safety from criticism is not to be had even by an over-conservative attitude. It will be worth while to observe the effects of this report on the popular mind and on the critics in question.

THOMAS EDWARD SHIELDS.

The Wonders of the Jungle, by Prince Sarath Ghosh, Book I. Boston: D. C. Heath & Co., 1915. Pp. vii+190.

This little book is printed on good paper; it is well illustrated and well bound. The stories are attractively told by a native prince of India. The author tells in a charming way how the animals in the jungle live, how they protect one another, how they care for and train their young and how they adapt themselves to their surroundings. As might be expected, he reads human life into the inhabitants of the jungle and uses them as a means of teaching lessons in manners, morals and conduct.

Manual Training for Rural Schools, a Group of Farm and Farm Home Woodworking Problems, by Louis M. Roehl. Milwaukee: The Bruce Publishing Co., 1916. Pp. 45, 8vo. Paper, 35 cents.

Lecons de Psychologie et de Théodicée, par Abbe Arthur Robert, Professeur de Philosophie a l'Universite Laval, Quebec. Quebec: l'Action Sociale Limitee, 1916. Pp. 144.

This little treatise was approved and recommended by the Catholic Committee of the Council of Public Instruction on the 10th of May and the 2d of February, 1916, for the pupils in the academic course of normal schools and for candidates for breve académique of the bureau of examiners. It contains a brief, almost catechetical discussion of the fundamental topics treated in scholastic philosophy under these two heads.

Lecons de Morale, Dieuxeme edition, par Abbe Arthur Robert. Quebec: l'Action Sociale Limitee, 1916. Pp. 144.

This volume likewise has the approval and recommendation of the Catholic Committee of the Council of Public Instruction under date of the 22d of September, 1915. It is designed for the same classes of pupils in the normal school. It is a simplified version of the usual scholastic treatise on ethics.

The Criminal Imbecile, an Analysis of Three Remarkable Murder Cases, by Henry Herbert Goddard, Director of Department of Research, Vineland Training School. New York: MacMillan Co., 1915. Pp. ix+157.

The cases studied in this book are the first court cases in which the Binet-Simon tests were admitted in evidence, the mental status of these persons under indictment being largely determined by this method. There are certain features of the work that may prove useful outside the criminal court room; for instance, the author in his preface, says: "In the chapter on responsibility we have tried to indicate the difference between *verbal morality* and deep-seated, appreciated, moral principle. A child may have the former, but the latter comes only with experience and the age at least of adolescence." The main purpose of the book is thus stated by the author: "If this book shall help the lawyer to make a more successful defense of the imbecile criminal, the judge to dispense justice to this much misunderstood class of high grade imbeciles, and society in general to realize its responsibility for the mentally defective, it will have fulfilled its mission."

The General Education Board, Report of the Secretary for 1914–15. New York: The General Education Board, 1915. Pp. xv+240.

The work of the board is discussed in this report under the following headings: College and University Appropriations, Medical Education, Educational in the Southern States, Farm Demonstration, Educational Research and Public Education in Maryland. In the statement of appropriations made to colleges and universities we find that Vanderbilt University received $300,000; Goucher College, $250,000; Vassar College, $200,000; Ohio Wesleyan University, $150,000; Denison University, $125,000; Colorado College, $125,000; Pomona College, $100,000, and Davison College, $25,000. These are all appropriations towards larger sums to be collected elsewhere.

A Course in Inorganic Chemistry for Colleges, by Lyman C. Newell, Ph.D. Boston: D. C. Heath & Co., 1916. Pp. x+595.

This is a new and revised edition of the work brought out by the same author in 1909. Many of the chapters have been rewritten and considerable new matter has been added so as to bring the work up to date from a standpoint of pedagogy as a text-book in inorganic chemistry for use in colleges.

Second-Year Mathematics for Secondary Schools, by Ernest R. Breslich, Head of the Department of Mathematics in the University High School, the University of Chicago. Chicago: The University of Chicago Press, 1916. Pp. xx+348.

This volume is a second edition of a former text of the same title by other authors which appeared in 1910. The present volume, however, has been so materially altered that it constitutes practically a new contribution to our text-book literature with its own plans and purposes, which are thus briefly stated in the editor's preface: "Its primal aim is to furnish a gradually progressive contribution of the form of reconstructed mathematics of the texts *First Year Mathematics*, by Mr. Breslich himself. It aims definitely to teach how to study as well as the content of the second unit of the second year mathematics. It accom-

plishes this through the nature and form of the material, through explicit exhibits and formulated tests of sound and unsound reasoning, through study helps, directions for working, and systematic chapter summaries."

Select Letters of Cicero, Edited by Hubert McNeil Poteat, Ph.D., Professor of Latin, Lake Forest College. Boston: D. C. Heath, 1916. Pp. xii+201.

Of this little volume, seventy-nine pages are occupied with the text of Cicero's letters, 113 pages are devoted to notes on the text, and the remainder of the book is occupied with indices. The scholarship of the work is vouched for by Prof. Charles Knapp of Columbia University, who has studied every part of the manuscript and has read the proof. The author tells us in his preface that he has kept in view the needs of the freshman in Latin whose preparatory training may have suffered from poor teaching. The selections from Cicero's letters were made with the view of helping the pupil to get a clearer idea of Cicero's habits and character and of the life which he led. The work ought to prove serviceable.

Prose Types in Newman, a Book of Selections from the Writings of John Henry Newman, Edited by Gilbert J. Garraghan, S.J., St. Louis University. New York: Schwartz, Kirwin & Fauss, 1916. Pp. xvi+237, 12mo. Cloth, 75 cents.

The purpose of this volume is not literature but rhetoric. Selections are made with the view to illustrating the so-called forms of discourse or five recognized types of composition. The selections are accompanied by questions and studies calculated to bring out the salient features. There is appended a glossary and notes.

Heroes of the Mission Field, or Abridged Lives of Famous Missionaries and Martyrs of our Times, by Rev. Herman Wegener, Translated by E. McCall. Techny, Ill.: Mission Press, 1916. Pp. 297.

The sketches here presented in book form were written for the *Little Messenger of the Sacred Heart* and appeared in various

numbers of that periodical. They are calculated to awaken and strengthen faith and create an interest in the great work that is being done in the missionary field for the salvation of those who wander in darkness.

New Possibilities in Education, The Annals, September, 1916. Philadelphia: The American Academy of Political and Social Science, 1916. Pp. xxvi+231.

This volume is edited by Ambrose L. Suhrie, Assistant Professor of Elementary and Rural Education in the School of Education, University of Pennsylvania, and constitutes one more illustration of the restless condition pervading the field of education. We quote from the Foreword:

"The United States today furnishes the best laboratory in the world's history for the experimental determination of what is really worth while in the organization, content, and method of public education. All open-minded and forward-looking citizens are deeply interested in the general improvement of our educational system. They earnestly desire to see any and every innovation which promises real advancement, whether suggested by expert or by layman, given a fair trial under the most favorable conditions. They recognize—from a sense of national patriotism—the duty of all to promote country-wide experimentation, on a suitable scale, with every rational practice in education which has been conspicuously successful in a given local community or in any particular social group in our complex population. It is believed that the aims set forth and the practices described in the articles which follow will indicate in each case one of the lines of possible national achievement in public education. It is hoped that the wide study of these aims and practices may result in a more general attempt at such educational readjustment as may be found to be sound in theory and feasible in practice." It should be remembered, in spite of all this, that to experiment on a large scale in the field of education is a very dangerous thing for those experimented upon, and frequently we have no means of determining with certainty what the results of our experiment will be until two or three decades have elapsed and large numbers are involved. The significance of present conditions lies in the fact that it indicates clearly the failure of things as they were in the

field of education to meet conditions as they are in the world in which we live, and, whether we like it or not, changes in our educational practices and readjustments must be made. The problem is: how shall such adjustment be made safely? By what principles shall we be guided? By what aims shall our endeavors be determined? All these questions demand an earnest study of the philosophy of education, for the present is undoubtedly a time when the philosophical principles held by educational leaders will determine swiftly and surely the character of the work done in all our schools, Catholic and non-Catholic alike.

THOMAS EDWARD SHIELDS.

The Fifteenth Year-Book of the National Society for the Study of Education, Part II, The Relationship between Persistence in School and Home Conditions, by Charles Holley, Wesleyan University. Edited by Guy Whipple. Chicago: University of Chicago Press, 1916, 8vo. Paper, 75 cents net.

The problem handled in this book is an attempt to ascertain the factors which determine the number of years of schooling received by pupils of the public school. The investigation covers several Illinois cities. The results are probably typical of the middle west. In the field covered, a close correlation was observed between the years of schooling and the economic, social, and educational advantages of the homes from which the pupils come, and these environmental conditions appear to be more important than the degree of native ability in determining the amount of schooling. The size of the family appears to have more appreciable effect on persistence in school.

Self-Reliance, a Practical and Informal Discussion of Methods of Teaching Self-reliance, Initiative and Responsibility to Modern Children, by Dorothy Canfield Fisher. Indianapolis: Bobbs Merrill Co., 1916. Pp. vi+243.

This little volume is well worthy of its place in the Childhood and Youth Series, edited by M. V. O'Shea, Professor of Education in the University of Wisconsin. It is at the same time another evidence of the profound unrest that characterizes our present

educational activities. Mrs. Fisher outlines many of the changes that have taken place in our social and industrial life which call for corresponding change in our educational work, and offers some valuable suggestions concerning the desirable modification of our present educational practices. Professor O'Shea, speaking from his exalted position as head of the educational department of a great state university, emphasizes the same educational conditions. He says in the introduction: "It is a commonplace to say that education in the home, as well as in the school, is changing rapidly in every section of our country. Wherever one goes he hears teachers, parents and students of social welfare discussing educational reforms. Multitudes of suggestions are being constantly offered looking towards the modification of courses of study, methods of teaching and the organization and management of schools. There is evidently little, if anything, concerning educational procedure which is definitely settled."

It is true that Professor O'Shea regards it as a perfection that our educational system should be so sensitive to social and industrial changes, but the many voiced testimony from the field of public education in this country should awaken the leaders in the field of Catholic education to a sense of their responsibility. The Church since her very foundation has had things to say in all matters educational. She has fundamental guiding principles which should be of assistance in this time of transition and of profound changes, and if the trend of education is allowed to set in wrong directions the responsibility will lie at the doors of those who could have set the matter right and have not done so.

THOMAS EDWARD SHIELDS.

Being Well Born, an Introduction to Eugenics by Michael F. Guyer, Ph.D., Professor of Zoology in the University of Wisconsin. Indianapolis, Ind.: Bobbs Merrill & Co., 1916. Pp. xx+374.

This volume is a number of the Childhood and Youth Series, edited by Professor O'Shea. It is significant that its author is a professor of zoology and yet the book is not primarily concerned with the well borning of beasts but with the well borning of human beings. Does this combination of authorship and professorship indicate in any way that man is considered merely an animal and

that the improvement of the human race is to be secured along the same lines as the improvement of our breeds of cattle? Probably no one doubts that physical heredity plays a very important rôle in the unfolding life of every individual, nor can we suppose that anyone doubts that environment also exerts a potent influence in this process. It has become the fashion of late, however, so to emphasize physical heredity as to leave little room for environmental influence. Very little thought should show anyone the danger of so mistaken a view. A child with the best heredity in the world would not ascend far in the scale of civil life were he debarred from all communication with his fellow-men. His inheritance might indeed lift him somewhat above the anthropoids, but it would leave him far below the men and women who take their places, however unworthily, in civil society. Social inheritance, which comes entirely from environment, while it presupposes physical heredity, deals more directly with those things that constitute the life of a normal man. The prevalent mistake in this field arises from the attempt to sever these two streams of heredity. Social heredity can be made defective only through vital continuity with physical heredity which it is the business of the school to establish. It should also be noted that, just in proportion as men lose sight of the claims of supernatural life, they veer towards the opposite extreme and fail to see in man anything more than the animal.

Studies in physical heredity are of course valuable, nay, indispensable, but there is grave danger that the over-emphasis being placed upon it by recent students of the subject will overshadow and obscure our vision of higher things. It is well to realize the State's privilege and the State's duty to protect itself from the entrance into it from without or from within of human beings that are antisocial. Professor Guyer gathers up some very startling figures. He asks: "What, then, is the meaning of 366 hospitals for insane which cost us annually $21,000,000.00; of 63 institutions for feeble-minded costing us over $5,000,000.00; of 1,300 prisons maintained at a cost of more than $13,000,000.00; or 1,500 hospitals, whose annual maintenance requires at least $30,000,000.00; or 115 schools or homes for deaf and dumb; our 2,500 almshouses with an annual expense of $20,000,000.00; our 1,200 refuge homes costing annually several million dollars more. To say that we spend over one hundred million dollars on the custody of insane,

feeble-minded, paupers, epileptics, deaf, blind, and other charges is expressing the situation very conservatively." Now we may lament all of this and join heartily with Professor Guyer in our endeavor to lessen the evil or prevent its recurrence and still have serious doubt that the only remedy, or even the chief remedy, is to be found in having each man and woman examine their future partner deliberately with the eye of a breeder selecting his cows and his bulls for his stock farm. Professor Guyer's book, however, is well worth reading; it is thought stimulating even to those who might not be willing to accept his conclusions. The book is remarkably free from difficult technicalities and the line of thought presented can be followed even by the uninitiated. A glossary supplies an explanation of the technical phrases which might cause the uninitiated to stumble.

THOMAS EDWARD SHIELDS.

The Measurement of Intelligence, an Explanation of, and a Complete Guide for the Use of the Stanford Revision and Extension, of the Binet-Simon Intelligence Scale, by Lewis M. Terman, Professor of Education, Leland Stanford University. Boston: Houghton, Mifflin & Co., 1916. Pp. xxii+362.

So much has been said recently in educational circles about the Binet-Simon Intelligence Scale and its application in the school that many teachers are beginning to feel restless. Never having studied the matter, they do not know what the Binet-Simon scale is and sometimes wonder whether it is made of paper or of glass and whether it might be too heavy for a slightly constructed female to use effectively. They will therefore welcome a book that will lead them into this secret and explain to them just how the scale is to be applied and what it consists of. After reading Mr. Terman's book it is promised that they will be able even to correct many of the well-known defects in the former scale. Prof. Cubberly, who is editor of the Riverside text-books in education, to which series the present volume belongs, hopes for great things from the general application of the intelligence test discussed in this volume. In his introduction he says: "The educational significance of the results to be obtained from careful measurement of the intelligence of children can hardly be overestimated. Questions relating to the choice of studies, vocational guidance,

school-room procedure, the grading of pupils, promotional schemes, the study of the retardation of children in the school, juvenile delinquents and the proper handling of subnormals on the one hand and gifted children on the other—all alike acquire new meaning and new significance when viewed in the light of the measurement of intelligence as outlined in this volume. As a guide to the interpretation of the results of other forms of investigation relating to the work, progress, and needs of children, intelligence tests form a very valuable aid. More than all other forms of data combined, such tests give the necessary information from which a pupil's possibilities of future mental growth can be foretold, and upon which his further education can be most profitably directed."

The tone of this paragraph has a ring of authority in it which would be justified only after the theory involved had proven its efficiency. Unfortunately, however, it is still in its infancy, and we will be obliged to wait a generation for results even if we were ready now to apply the tests accurately to the children who are being educated in our schools. That the intelligence test is valuable when used by competent men who have a thorough training in methods of psychological research there is little room to doubt, but we have a long way to go before its use by the rank and file of our teachers will give much hope of fruitful returns.

T. E. SHIELDS.

The Facts about Luther, by Right Rev. Msgr. Patrick F. O'Hare, LL.D. New York: F. Pustet & Co., 1916. Pp. 367.

In nineteen seventeen occurs an anniversary which Protestants throughout the world will not fail to celebrate. Four hundred years ago the Professor of Sacred Scripture in the University of Wittenberg nailed to the University bulletin board ninety-five theses, attacking the doctrines of the church to which he was bound by sacred vows. This professor was Martin Luther.

What manner of man was Martin Luther? The average Catholic, who has not made a special study of Luther's life and work, would probably answer this question by saying that Luther was wicked in having violated his vows and in having attacked the Church, but that in other respects he was a man of respectable, almost edifying life—a good citizen, a talented man of letters,

and a great scholar. The average Protestant would, of course, answer the question by giving Luther still higher praise, and would picture him as a model of piety, statesmanship and erudition.

But now there has been published a work which will give Protestant and Catholic alike the power to answer the question "What manner of man was Martin Luther?" fully and accurately. From the press of Frederick Pustet & Co., 52 Barclay Street, New York City, comes a paper-backed volume, selling for 25 cents, called "The Facts about Luther." Its author, the Right Rev. Msgr. Patrick F. O'Hare, LL.D., Rector of St. Anthony's Church, Brooklyn, N. Y., has studied Luther in accordance with the impartial methods of the modern scientific historian, and has made out of the results of his research a book of the greatest interest and importance. His sources have been for the most part Luther's own letters, sermons and other writings, and the works of Luther's Protestant biographers and commentators. Therefore those who are shocked and pained by Monsignor O'Hare's revelations must nevertheless admit the truth of them, for the historian has convicted Luther out of his own mouth.

And of what monstrous things he has convicted him! The "great religious reformer," the "courageous Apostle," was in the first place a man filled with the evil passion of hatred—hatred which he constantly expressed in terms so bitter, so gross and so savagely blasphemous that they seemed like ravings of a mad man. According to his own frequently repeated and rather contended statement, in letters to his friends and in his "Table Talk," he was "fervent in impurity," and among the mildest of his horrifying counsels on the subject of morality is this: "They are fools who attempt to overcome temptation by fasting, prayer and chastisement. For such temptations and immoral attacks are easily overcome when there are plenty of maidens and women." The character of some of the correspondence of Luther's physician, Johann Magenbuch, seems to indicate that the "glorious Evangelist" suffered from a loathsome ailment caused by immorality. As for his "statesmanship"—well, he said that the poor man "has ample reason to break forth with the flail and the club." And when the peasants accordingly did break forth with the flail and the club, in the Peasants' War of 1525, Luther passed from the advocate of bloody rebellion to the advocate of tyrannical repression, and wrote: "Pure deviltry is urging on the peasants;

they rob and rage and behave like mad dogs. . . . Therefore, let all who are able mow them down, slaughter and stab them, openly or in secret, and remember that there is nothing more poisonous, noxious and utterly devilish than a rebel. You must kill him as you would a mad dog. . . . The present time is so strange that a prince can gain Heaven by spilling blood easier than another person can by praying."

The chapters which deal with Luther's private life and with the advice he gave the unhappy people who depended on him for guidance are tragic reading. They present a terrifying and disgusting picture of Luther, but no one can say that it is not a relentlessly true likeness. But sometimes a man who leads an evil life and exercises a pernicious influence is nevertheless a sound scholar. Was this the case with Martin Luther? Was he, as he has been called, "The Hero of the Bible?" Did he, as the story goes, in ten weeks make a masterly translation of the Bible into German, thus by means of his scholarship putting the treasures of the Scriptures in the hands of those who knew only the vernacular?

The answers to these questions are given by Monsignor O'Hare in the chapter called "Luther and the Bible"—a chapter which should be reprinted in pamphlet form and distributed by the hundred thousand. For it is in many respects the most valuable part of this valuable book. The myth that Luther, while librarian of the convent, "discovered among the dangerous and prohibited books" a copy of the Bible, was "converted" by it, and gave the people of Germany for the first time a chance to read the Scriptures in their own language, is so thoroughly destroyed that it is hard to see how anyone with a pretence to intelligence can ever again attempt to revive it. It is a part of the old calumny, deliberately circulated by Protestants, that the Catholic Church hates the Bible and keeps it from its members. Before 1522, the year in which Luther's New Testament was published, there had been printed in Germany fourteen editions of the Bible in High German and three in Low German. In the library of the Paulist Fathers in New York City there is a copy of the ninth edition of the German Bible, profusely illustrated with colored wood-engravings, and printed by A. Coburger at Nuremburg in 1483, the year in which Luther was born. As every Catholic knows, the Bible was known, read and distributed with the sanction and authority of the Pope in the common language of the people from the seventh

century. If Luther "discovered" the Bible in his twentieth year, he must have been miraculously prevented from gaining knowledge of it before. Furthermore, his version of the Bible was not an independent translation from the Greek and Hebrew; he took the Vulgate and a German translation of the Bible and made out of these a version in which the Scriptures were willfully perverted to suit his own theological and moral views. Monsignor O'Hare gives some startling examples of the way in which Luther added to the text and expunged from the Canon some of the Inspired Books, and distorted the meaning of several passages by interpretations that were erroneous and nothing short of blasphemous. Monsignor O'Hare relentlessly strips Luther of all his credit as a biblical scholar, and places him before the world as a plagiarist and a clumsy perverter of the Scriptures.

Monsignor O'Hare's examination of Luther's utterances on indulgences, free will, justification, and other ecclesiastical and theological subjects is most painstaking and impartially conducted; his conclusions are stated so lucidly that they can be understood by any layman, and, since they are based on genuine Protestant documents and logically stated, it is hard to see how any reader can fail to be convinced by them that Luther was in every way unfitted for the position of a religious leader. It is difficult to escape the belief that Luther maliciously sought to injure Christianity, to sow among the people the seeds of immorality, blasphemy and sedition because of hatred of Christ. But Monsignor O'Hare so explains the weaknesses of Luther's character, some of them apparently inherited from his savagely cruel mother and his father (whom George Wicel, Martin Luther's friend, called a homicide), that there is pity mixed with the horror with which we regard the shocking and disgusting events of the life of the apostate.

There can be no doubt that Monsignor O'Hare has performed a great service to the Faith in thus collating and presenting the facts of the life and work of Martin Luther. Also he has performed a service to history in revealing a notable figure as it actually was, in stripping Luther of the halo and the robes of sanctity with which zealous partisans have invested him. Monsignor O'Hare's limpid and forceful style and his admirable restraint add much to the book's value; controversial writers will do well to copy his methods. He leaves the apologists of Luther absolutely no loop-

hole of escape; he has written what must in all fairness be called an unanswerable book. Never again, it seems, can an intelligent Protestant speak of the founder of Protestantism except with shame. Of the human founder of Protestantism, that is, for the foul-mouthed renegade monk was after all only a weak weapon snatched up by the Devil to use in his desperate effort to raze to the ground the Church of God—an effort which most ignominiously failed.

Monsignor O'Hare's book will have a long and useful life and pass through many editions. It deserves a place in the library of every Catholic, whether that library consist of a thousand books or of ten. And, even more surely, it deserves to be read by every Protestant who is willing to know the truth of history. But we pity the unfortunate people who have the task of reviewing it for Protestant publications. JOYCE KILMER.

Child Study and Child Training, by W. B. Forbush. New York: Charles Scribner's Sons, 1915, pp. vii+319.

The president of the American Institute of Child Life, by whom this volume was prepared, has aimed to present, within these pages, data for a study of the fourfold phases of human development. The child is followed in his unfolding and its associated problems from the selfish days of infancy to those of productive maturity. The author's ulterior purpose is to furnish to parents and teachers the best of his own experiences, coupled with that of many others likewise interested in the great problems of the education of youth, in order to facilitate parental duties and to inspire those who will later stand in *loco parentis*.

This task, by no means an easy one, is nevertheless a most essential one. It is attended by innumerable difficulties as all know, who have ever given thought, even the least, to this trying and weighty problem. When we find an author who has successfully realized both these aspects, that of presentation and that of inspiration, we are happy to acknowledge that he and his work have responded to a profound need of society, in a serviceable manner. A careful reading of the volume before us will show its author to be a man of wide experience in the problem of child life and his work, one worthy to be classed as a real contribution to the literature on this subject. Apart from a few statements, at which we feel obliged to take exception, this volume can properly

be styled a succinct and practical handbook for both parent and teacher.

The book is made up of two sections. The first, which is the larger, gives, as the author modestly puts it, "a few of the commonly accepted facts" of the art, which in the words of La Salle "cultivates simultaneously, harmoniously and progressively all the faculties of man, with the object of causing him to attain the highest degree of perfection to which he is susceptible"—the art of pedagogy. Chapters I to XI of this section deal specifically, though not exclusively, with parental pedagogical problems. Chapters XII to XVI have as their center of interest, for the most part, the child and his personal problems. The object of study in the next part of this section is the social aspects of the child's unfolding life, and the last portion of this part of the volume handles, with particular emphasis, the problem of religious education, as understood by the author.

The second section of the volume presents a series of well-chosen laboratory problems, designed to assist, by the method of direct observation, those who are interested in child study and traning. The problems discussed and suggested in these pages are among the most important with which parent and teacher have to deal. Their concern and message to the teachers of our youth have been admirably brought forward by the limpid style and well-chosen diction of the author. Well done indeed, although not stated as such, is the proof which the author presents in defense of the correlation of religion with the other phases of the child's education. On page 259 we read the following: "The church that expects to win and hold the coming generation must build the life of its young people into this service (public worship), and not depend upon converting them to it after contrary habits have been formed." This statement, read in the light of what the writer says concerning habits, particularly that salient point made at the top of page 62, together with those pertinent remarks on pages 178 and 179 concerning the moral problem, gives us the right to say that our author clearly proves that naught but pernicious results accrue from the separation of religious from the other studies of the immature.

The chapter, wherein the problem of will-training and conscience are handled, contains some statements to which sound philosophy and religious truth can never subscribe. Philosophy, which has

stood the test of ages, never taught that the will or any other faculty of man was separate in the sense implied in this statement, taken from page 116 of this volume: "The will used to be thought of as a separate faculty of a man, that must give its fiat, like the president's signature to a bill, before any act became possible." The faculties of the soul—the will is still one of them—are distinct from the soul's essence, which is simple, yet they do not, because distinct, destroy this simplicity, since they do not enter into the soul's essence as component parts. The will, like the other faculties, is a proximate principle or power inclined to its own proper operations. In order to treat the topic of the education of the will from a genetic point of view it is not scientific, even if it were expedient, to deny, as is too often done by our so-called modern psychologists, this already well-established and accepted truth. Such a denial, expressed or implied, is the fertile source of that customary vagueness which frequently characterizes too much of the educational literature of today concerning the will and, what is worse, too often leads to a lowering of our moral standards, our respect for authority, and the revealed truths of holy religion.

Conscience, properly understood, is still the "voice of God in the soul of man." Man's conscience is, as scholastic philosophy has always taught, "the reflection of the ethical character of the Supreme Being and the vehicle through which, He conveys to man His commands." To hold or teach another view is very liable to undermine the subjective norm of morality and to open up the way to views, principles, methods and systems, which are admittedly pernicious to the welfare and future of society. Man may not be born "in possession of the Ten Commandments'" but he is born "with categorical imperative of conscience indelibly branded on his mind."

Such statements as those discussed above, together with the quotation from Egerton on page 174 and the opening lines on page 266, tend to weaken, because of their unwarranted assertions, this eminently practical handbook of pedagogy.

The references are well arranged and, for the most part, have been carefully chosen. They will undoubtedly assist in arousing the interest and producing the effects which the author desires, and will no doubt realize, for those who care for the physical, mental, social and moral betterment of our future citizens.

LEO L. MCVAY.